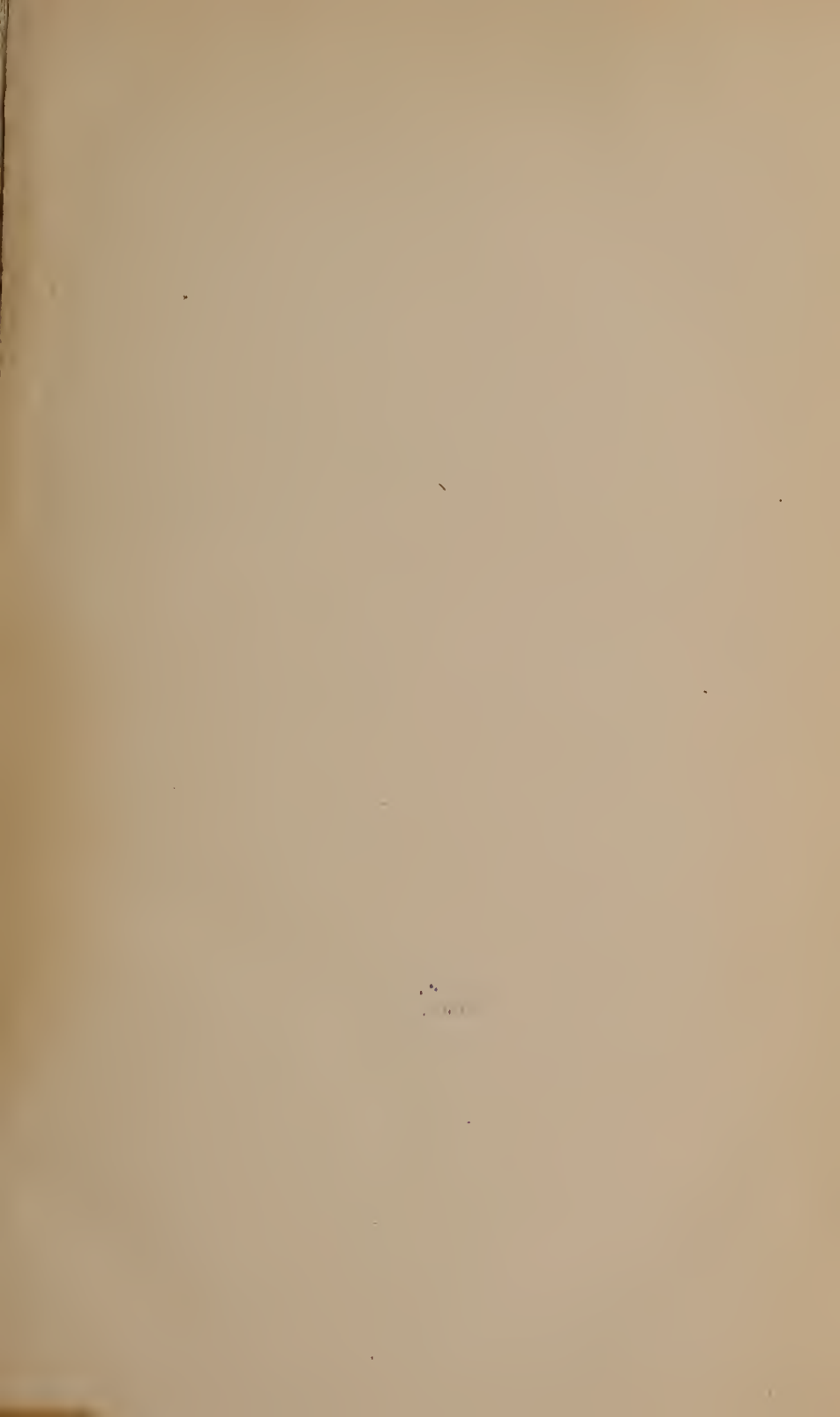
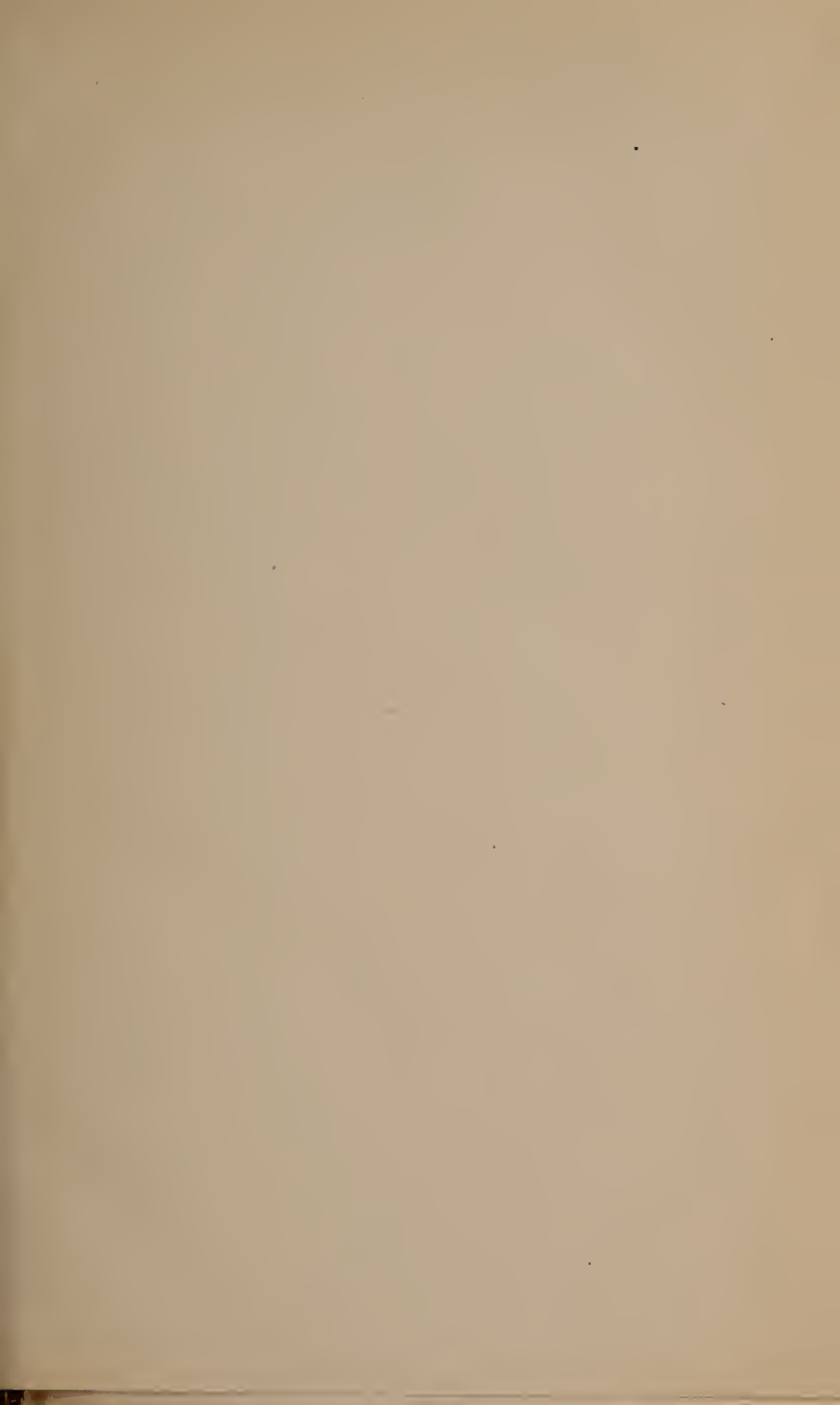


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RESERVE
STORAGE







THE MISSIONARY HERALD

VOLUME LXXI.—NUMBER 9

SEPTEMBER, 1875

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New York City and the Middle States, includ- } ing Ohio, }	Rev. Charles P. Bush, D. D., <i>No. 39 Bible House, New York City.</i>
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For the work in nominally Christian lands, . . }	Rev. Joseph Emerson, <i>Congregational House, corner Beacon and Somerset Streets, Boston.</i>

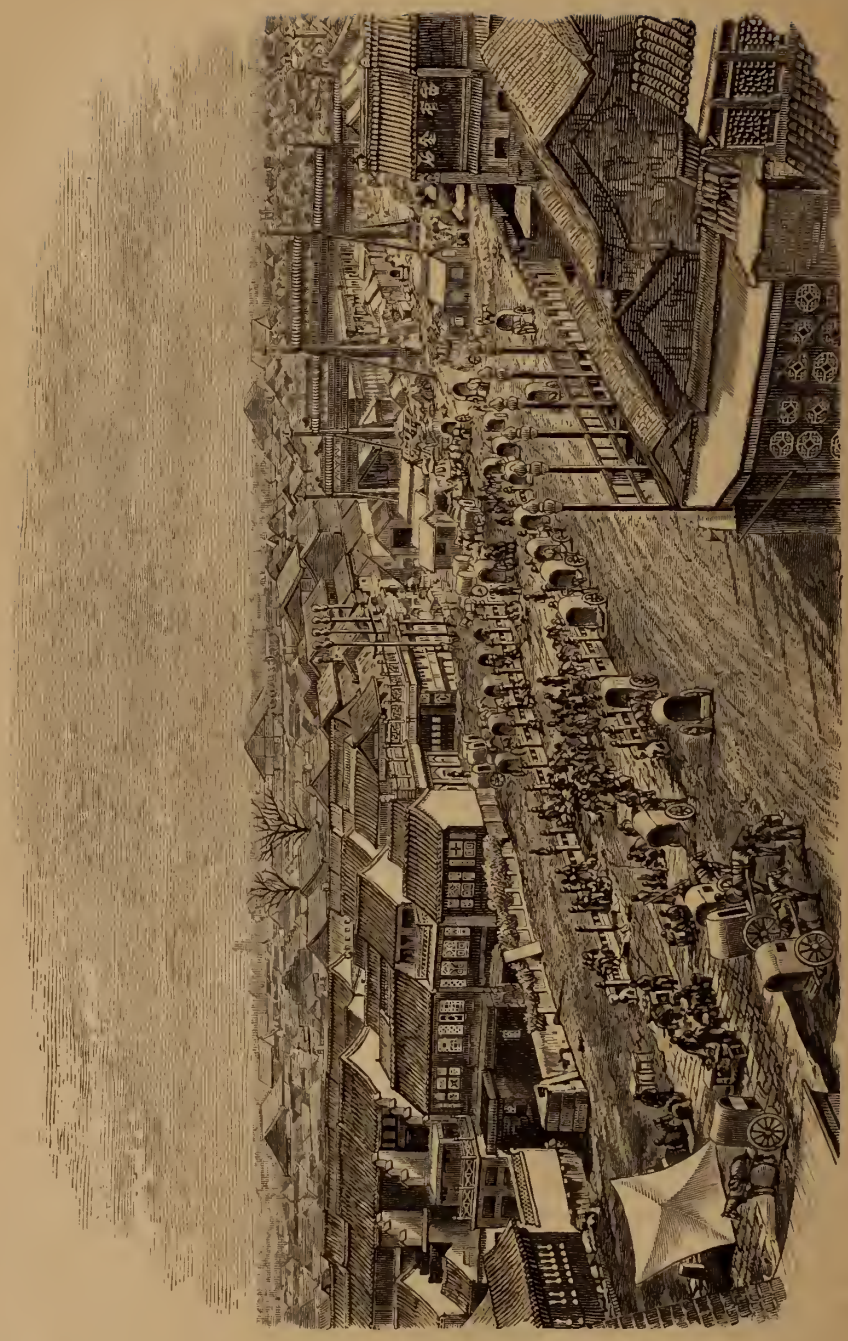
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The payment of \$50 at one time constitutes a minister, and the payment of \$100 at one time constitutes any other person, an Honorary Member of the Board.

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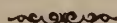
Form for bequest to the Woman's Board:—I give and bequeath to the WOMAN'S BOARD OF MISSIONS the sum of _____, to be applied to the mission purposes set forth in its Act of Incorporation, passed by the Legislature of Massachusetts in the year 1869.



PEKING.

THE
MISSIONARY HERALD.

VOL. LXXI.—SEPTEMBER, 1875.—No. IX.



PEKING.

By A. O. TREAT, M. D.

ON the 25th of March, 1874, the town of West Springfield, Massachusetts, celebrated the centennial of its incorporation. After appropriate exercises, devotional and literary, had been held in the Town Hall, the citizens sat down with their guests to a dinner at which various toasts were given and responded to. Among the gentlemen present on that occasion was Mr. Chan Laisun, the Chinese Commissioner of Education, who was invited to reply to the toast, "Our Chinese Cousins." The speech which followed was brief but pointed, and produced a most happy impression upon those who heard it. Having referred to the fact that a centennial observance had called them together, he said that millennial celebrations were not uncommon in his native country, and that he had taken part in several such festivals.

Peking, the capital of China, is old enough to have had its millennial celebration, and it doubtless observed one centuries ago. It was not until A. D. 937, however, that it became the capital. A change of dynasty, not many years later, occasioned the transfer of the capital to one of the southern cities. The great Mongol conqueror, Kublai Khan, having overcome the armies which sought to prevent his invasion of the empire, founded the "Yuan" or Mongol dynasty, in 1280, and made Peking his capital. The Mongol power was overthrown by Hung Woo, who headed a successful revolution, and became the founder of the "Ming" dynasty, which continued from 1369 to 1644. The first two emperors resided at Nanking; but on the accession of Yung Lou, in 1411, the court returned to Peking, and this city has, since that time, enjoyed the distinction which belongs to the capital of a great nation.

It consists of two unequal portions, the inner, or Tartar city, and the outer, or Chinese city. An immense wall, thirty-five feet high and twenty-five broad, surrounds the whole, and an additional wall, four miles in length, divides the two sections. The latter wall has three gates, which are always closed at night-fall. The wall surrounding the Tartar city is higher and in much better condition than that which surrounds the Chinese city. The former includes the "forbidden city," the "imperial city," and the city proper. The first is half a mile

long and two thirds of a mile broad. It is surrounded by a high wall, and outside of this is a moat, filled with water, forty feet in width. Within this inclosure are the palaces occupied by the emperor, his household, and numerous attendants. The "imperial city," six miles in circumference, has numerous public buildings, temples, residences of the nobility, and extensive barracks for the soldiers, whose office it is to preserve public order and repel invasion. The third division, with a circumference of fourteen miles, presents the various features which characterize a great city. The principal avenues are eighty feet wide, and upon them are the shops and warehouses which supply the wants of the multitudes that make this their home. The side-streets and lanes, twenty to thirty feet wide, contain most of the residences of the people, and a good proportion of the shops as well.

Upon these streets, at all hours of the day, may be seen a motley throng passing to and fro. The small two-wheel carts, drawn by a single mule, sedan-chairs conveying princes or high officials, camels laden with immense bags of coal, coolies with their poles crossing the shoulder to which are fastened heavy burdens, gentlemen sauntering leisurely along, numerous persons out of a job and waiting for one, and a great company of beggars, make up the procession which constantly moves along the thoroughfares of this great oriental city, the population of which is estimated at one million.

Peking is in $39^{\circ} 55'$ north latitude, and $116^{\circ} 28'$ east longitude. It is situated on a great plain, which is inclosed by hills on the north, east, and west. The distance of these hills from Peking varies from ten to forty miles. Among them Buddhist temples may be found, from which are obtained, oftentimes, beautiful and extensive views, embracing hill and valley, lake and river, well-tilled farms, small but comely villages, monasteries nearly hidden from sight by pines and cedars, and other features which present a picture of singular interest and attractiveness. During the summer, which in North China is longer, hotter, and much more debilitating than it is in New England, these temples are constantly resorted to; and they afford a pleasing and refreshing change to those who have been, for many months, shut up within the walls of a city.

Speaking in general terms, the climate of North China may be pronounced a very favorable one. The mean annual temperature is 53° ; in winter, 26° , in summer, 80° . One of the peculiarities of this region is its dryness during the cold season. There was no rain in Peking from October 17, 1873, to April 21, 1874, when there was a slight shower; the next rain-fall was on May 10th, when the quantity amounted to a little more than one inch. In the summer, however, the rains descend in the most liberal manner. During the summer of last year there were thirty-two rainy days, and the amount which fell was about eighteen inches. Falls of snow are quite rare, and the whole amount during the winter will not be over five or six inches.

The accompanying picture presents a view of the Chinese city near one of the principal gates, known as the Chien-Mun, a small segment of which is seen at the left. This locality is one of the busiest conceivable. During most of the day, a steady stream of persons of all professions and positions, in carts, on horseback, and on foot, passes through this gate, crossing the fine marble bridge, some two hundred and fifty feet in length, which is to be seen in the engraving, and beneath which flows a canal. The carts in the foreground are waiting to be hired for the transportation of men, merchandise, etc. In such vehicles, mission-

aries generally make their tours. On the central portion of the bridge are gathered a number of persons, some sitting, others standing. Most of these are beggars, and from the fact that so many of this class frequent this locality, the structure is commonly spoken of as the "Beggars' Bridge." A little farther on, spanning the street, will be noticed a specimen of the memorial arches which ornament most of the Chinese cities and towns. They are erected to commemorate a victory, or to keep alive the memory of some prince or mandarin who has become distinguished by a valiant or virtuous career. The tall conical building in the distance, on the left, is the "Temple of Heaven," a picture of which appeared in the *Herald of May*, 1870. It stands in an immense park, nearly a mile square. It is one hundred feet high, and is the most beautiful and imposing of the temples in Peking. Each year, at the winter solstice, the Emperor goes thither in great state, and offers certain prescribed sacrifices. Not far from the marble bridge will be found the markets, theaters, several large temples, and the principal business houses. The dealers in books, pictures, dry goods, furs, curiosities, native and foreign, are in this vicinity. In this part of the city, also, are the inns, large and small, which provide accommodation for the thousands of strangers who visit Peking for purposes of business or pleasure, or to engage in the rigorous literary examinations which are the stepping-stone to political preferment.

In the autumn of 1860, a short but vigorous war was waged in the neighborhood of Peking, between the armies of France and England and those of China. One of the concessions made by the latter power, after its defeat, was the admission of foreigners to Peking as permanent residents. The establishment at Peking of the English, French, and American legations was followed by the location at that important center of the representatives of various missionary societies. Dr. Lockhart, of the London Society, commenced his labors there in 1861. During the three following years, ten or twelve ordained missionaries, sent out by various American and English societies, took up their residence in the same capital.

The American Board began its work in Peking in 1864. Rev. Henry Blodget was its first missionary there. He was joined the next year by Rev. Chauncey Goodrich. In 1869, Rev. Chester Holcombe was sent out to coöperate with the brethren at this station.

At the end of eleven years of faithful labor, the results which the Board presents to the friends of missions, and especially to those who have prayed for the establishment of the Redeemer's kingdom in Peking, are the three chapels, where the truth is daily proclaimed in the hearing of hundreds of listeners, two organized churches, with a membership of nearly seventy, a girls' boarding-school, commenced by Mrs. Dr. Bridgman, and continued by Misses Porter and Chapin, in which twenty pupils are receiving a thorough Christian education, and a printing-office which has completed, within a few months, the publication of the new Mandarin version of the Holy Scriptures, — a work which has received the best energies of five of the ablest Chinese scholars in the circle of missionaries, and one which it cannot be doubted is to exercise a large and constantly increasing influence upon the great community for which it is intended.

While missionary labor in China has not been attended by such signal manifestations of the divine favor as have marked the history of some other fields, there are not wanting many proofs that the Spirit is at work in this vast empire

where Satan has so long held undisputed sway; and to those who have seen the progress of the past few years, the time seems comparatively near when the Sun of Righteousness shall arise upon this dark land, and send light and joy throughout all its borders.

NEED OF, AND OPENING FOR THE GOSPEL IN BRAZIL.

REV. J. LEIGHTON WILSON (many years ago a much esteemed missionary of the American Board in Western Africa, now Secretary of the Southern Presbyterian Board of Missions), recently visited the stations of that Board in Brazil. His report of that visit, presented to the General Assembly of the Southern Presbyterian Church at its last meeting, and published in the "Missionary" for July, is of great interest and value. It is too long to be transferred in full to the pages of the "Missionary Herald;" but for two reasons, specially, extracts from it will be given here, — it clearly presents the *necessity* for Protestant Christian effort in thoroughly Papal lands, and plainly shows, also, that in Brazil, at least, there is much *encouragement* for such effort. After general statements in regard to the object of his visit, the journey, the country, and the "new national life," recently awakened among the people, Mr. Wilson says:—

"As to the preparation of the people for the reception of a pure gospel, — the first general point we propose to consider, — the fact itself is patent to the most casual observation. The readiness which every man you meet manifests to converse on the subject of evangelical religion; the utter disfavor into which the Roman Catholic religion has fallen with at least four fifths of the more intelligent classes of society; the unrestrained bitterness with which all classes denounce the ignorance and the vices of the priesthood; the want of manliness and self-respect, on the part of the priesthood, to defend themselves from the charges of immorality that are constantly preferred against them; the eagerness with which the Bible is purchased whenever it is offered for sale, and the remarkable results which are beginning to develop themselves in various parts of the country from the perusal of that sacred volume; the readiness with which the better classes of society place their children under the care and training of our missionaries; the fixed determination manifested by the government for several years past to protect Protestant missionaries in preaching the gospel; the decided success with which God has been pleased to crown the labors of his missionary servants in that land, — all go to show that God is not only preparing that people, by his providence and Spirit, for the reception of a pure gospel, but that the whole country is at the present time passing through a most momentous crisis, which should not be overlooked or undervalued by those who labor and pray for the coming of Christ's kingdom. . . .

"Roman Catholicism has had complete control of the affairs of Brazil for a period of more than three hundred years. During that long period, neither Protestantism, nor any other form of religion, has ever contested that field with her. The people, for ten successive generations, have yielded implicit and unhesitating obedience to all her commands. The conscience of the nation has always been in her keeping. The government, with a few unimportant exceptions, has faithfully executed all her behests. The people, without complaint or murmur, have borne the heaviest taxation, that the Church might have the

means of consolidating her power and perpetuating her existence. The educational affairs of the country, until within a few years past, have been under her absolute control. The chapels, churches, cathedrals, convents, and college buildings, which loom up above all the surrounding buildings in her great seaport cities, show that the wealth of the nation has been poured without stint into the lap of the Church. But notwithstanding all these advantages, what is the actual condition of the Church at the present moment? The symbols of religion, many of them at least, remain, but religion itself is gone. The shadow remains, but the substance has fled. Those great churches and cathedrals are little frequented; those convents, that were built at such great expense, and were large enough to accommodate hundreds of inmates, are now nearly deserted. Thousands and thousands of families have turned their backs upon the confessional, and take their consciences into their own keeping. The social foundations of society have all been undermined. Crimes of the most revolting character find ample sanction in the lives and conduct of the priesthood. The country for a long time has been almost without moral or religious restraint. The people, many of them at least, feel and acknowledge that they have no spiritual guides to whom they can look, or in whose honesty they can confide. The Bible, of all books, is that which has been least read and understood; and as to the plan of salvation through the merits of a crucified Redeemer, the mass of the Brazilian population have about as little idea as the people of India or China.

“If it is asked from whence has all this degeneracy proceeded, the only true answer that can be given is, that, aside from the natural depravity of the human heart, it has proceeded in part from the unsoundness of the Roman Church itself; but, in the particular case under consideration, it has sprung more directly from the lamentable ignorance and utter profligacy of the native priesthood. If this is thought to be a harsh judgment, we have only to say that it is the common verdict of the whole nation. A distinguished senator, and one who could not hold a seat in the national parliament without being a member of the Catholic Church, openly declared in his place, a few months since, that the Brazilian priesthood were a disgrace to humanity. The fact is, that the Catholic Church in Brazil is rotten to the core. It has lost the confidence and respect of all the better classes of society. Some remain in it from selfish considerations; some from habit; some from the fact that their fathers were members of it. But thousands of men, and among them the most intelligent and influential persons in the country, are only waiting for a favorable opportunity to extricate themselves from its embrace, when they will cast it from them as an unholy thing. . . .

“There is a fixed purpose in the minds of the leading men of the country, that there must be a separation between Church and State. By many it is confidently believed that this must, and will, take place in less than five years. But whether brought about suddenly, or by a gradual process, the separation itself is the death-warrant of the Church. It has no strength or life, by which it can live of itself. . . .

“But there are other and more direct indications favorable to the spread of the gospel in that land. The very general disposition manifested by the people to listen to the preaching of the gospel, as well as readiness to converse on the subject of evangelical religion, are signs of great encouragement. That there

should be exceptions to this, as undoubtedly there are, is not a matter of surprise, nor does it affect the truthfulness of the general statement. The people have been accustomed all their lives to hear Protestants denounced as wicked heretics, and it is not surprising that they should at first hesitate to go and hear them preach. Furthermore, many who have become utterly disgusted with the frivolities and corruptions of the Romish church, never having heard of a better way, have placed themselves in antagonism to all religion, and are, therefore, unwilling to listen to the claims of any. But these are exceptions. The people generally are in the attitude of inquirers. I did not, while in the country, come in contact with a single man who did not seem willing to converse on the subject of evangelical religion, and nowhere have I ever seen more attentive or more serious hearers than those that came together at the various mission stations to hear the Word of God dispensed.

“Another consideration akin to this, and quite as encouraging, is the fact that so many copies of the Sacred Scriptures have been circulated in that country during the last twenty years; and every day new proof is coming to light, that those Scriptures are being carefully read, and studied by multitudes in all portions of that land. Perhaps not less than fifty thousand copies of the Sacred Scriptures have been circulated in that land in the space of twenty-five or thirty years, . . . and scores of men and women, guided by the light of that Word, have found their way to the foot of the cross. We might adduce innumerable illustrations in proof of this fact. Not many months since a man rode on horseback from the extreme western borders of the Province of Minas Geraes to Rio de Janeiro, a distance of eight hundred miles, to connect himself with a church there, that he heard was founded on Bible principles, having come to the conclusion, from reading the Scriptures, that the Roman Catholic Church, the only one about which he had any previous knowledge, had no such foundation. . . . In short, there was scarcely a day during my sojourn in that country, that there was not some fresh evidence that God was working mightily in the hearts of men there through the instrumentality of his revealed Word.

“A still stronger proof that God is preparing the people of Brazil for a great religious reformation is to be found in the fact, that he has been pleased to crown the labors of his missionary servants there with such decided and marked success. It is but little more than fifteen years since the Presbyterian Church, as such, planted their first mission in Brazil, the Northern and Southern Presbyterian churches acting in unison at the time. It was doubted at first whether the people were prepared to listen to the claims of the gospel, or whether the Government would tolerate Protestant preaching. Rev. Ashbel Green Simonton was appointed to the work, nevertheless, and soon after sailed for Rio de Janeiro, where he commenced his labors. . . .

“As soon as he had acquired the language, he hired a room and invited the people to attend a Protestant service. His first audience consisted of two persons, one of whom was his teacher, who felt bound, of course, to attend, irrespective of any religious consideration. He went forward in his work nevertheless, and in the course of a year was joined by another missionary. And now, what have been the results? Three months ago I was set down in the heart of that great city, in front of a beautiful stone church edifice, with the words *Egresia Presbyteriana* — Presbyterian Church — engraved in bold letters on the front. The next day I worshiped with more than one hundred and

fifty believers who had been gathered into that church, many of whom, it was evident, were from the most respectable classes of society. Near by stood a depository of evangelical books and tracts, from which issue, weekly, thousands of pages of religious matter. A monthly magazine, called the 'Imprensa,' is also issued from this depository, which is gradually extending the word of life to the remotest portions of the Empire. During the same period, perhaps commencing a little earlier, Dr. Kalley, whose name will be remembered in connection with the revival in Madeira twenty-five or thirty years ago, has built up another church of similar size in that great city. But the work is by no means confined to this single city. Go to Sao Paulo, Campinas, Brotas, Rio Clara, Penha, Petropolis, Bahia, Pernambuco, and other places that might be named, and you will find Presbyterian churches fully organized, and working like leaven in the great masses around. Schools are in operation at almost all these points, and are training a native agency to carry the glad tidings of salvation to the remotest parts of that empire. Six natives of the country are already engaged in the work, either as licentiates or ordained ministers, and others will soon be fitted to join them. Surely no one can think of such results, without realizing the fact that God is preparing that people for some great moral and religious reformation, not unlike the great reformation in Europe in the fifteenth century.

"But above and beyond all these considerations, there is reason to believe that God, in the exercise of his sovereign pleasure, and in fulfillment of his covenant obligations with his people, is about to pour out his Spirit in abundant measure upon this heretofore unfortunate and misguided people. The time for refreshing from on high for them seems to have come; and may it not also be expected, in answer to prayer that centuries ago went up before the throne of Jehovah?

"In conclusion we would say, that our beloved Church has offered her, in the providence of God, a rare opportunity, not only for extending the knowledge of the gospel where it is greatly needed, but for testifying her love and fidelity to the great Head of the Church; an opportunity which, if allowed to go unheeded and unimproved, may never be offered again. Brazil stands before the Church at the present moment like a tree loaded with the richest fruit, which she needs only to stretch forth her hands to gather. What are we to do in this emergency? Shall we falter and hesitate, or shall we go forward in a work which has been so auspiciously begun, and upon which God has bestowed so many tokens of his favor? Will it be said that the undertaking is too great for our feeble little church? But we serve a Master whose resources are infinite. Is there any restraint to the Lord to work by many or by few? Has he not prepared the harvest, and what have we to do but go at his bidding and gather it?"

DIRECT PERSONAL EFFORT.

THE results given on a following page, of the labors of Mrs. Schneider and Mrs. Leonard at Marsovan, are a happy illustration of what may be accomplished at home or abroad by direct personal effort to win men to Christ. It is emphatically by such labors that the kingdom of Christ is to be advanced.

The minister, the missionary, is not to say "go," but "come." He is to set the example to the colporter, the Bible-reader, and the native preacher. The lamented Bishop Patteson, of Melanesia, a man of the finest culture, accustomed to all the refinement of the best society of England, could engage in the most menial of drudgeries, subject himself to sights and scenes and labors the most disagreeable to a man of his tastes and sympathies, that he might show the natives whom he gathered about him what to do and how to do it, and convince them, by his own example, that anything, however humble, done for Christ, becomes thereby ennobled.

There is not a student in the seminaries at Marsovan but will go out a better, a more practical Christian worker; not a Bible-woman or a native preacher in all that region but will be the more efficient, for the example set them by these devoted, cultured women from New England. We can now the better understand the reasons for the remarkable progress which the gospel is making in that field. Circumstances were favorable; but earnest souls sometimes make their own circumstances instead of waiting for them, as might be shown happily by reference to successful labors in other portions of the missionary field, as well as at Marsovan. The Micawbers wait in vain.

FINANCIAL PROSPECTS, AUGUST 1ST.

MANY readers of the Herald, receiving this number a few days before the Treasurer of the Board will close his accounts for the current financial year, will look anxiously to see what the prospects are; and surely it may be hoped that not a few will be ready, if they find it needful, to send at once a last contribution for the year, to aid in preventing, or at least diminishing, very serious embarrassment. *Prospects have not improved* since the statement in the August Herald was prepared. The receipts for July amounted in all to only \$46,440. Last year, for the same month, they were \$54,914.81. For the single remaining month of the financial year the receipts must therefore be nearly \$145,000 to meet all liabilities and prevent a debt. Last year the receipts for August were large, yet they amounted to only \$87,955.96. Should they be as large this year, — and even this, judging from the past few months, is hardly to be expected, — the deficiency will still be, as nearly as can now be estimated, not far from \$57,000! Are there not many among the friends of Christ who will promptly remit *extra*, generous sums, to prevent so great an evil?

ANNUAL MEETING OF THE BOARD.

THE Annual Meeting of the American Board of Commissioners for Foreign Missions will be held this year at Chicago, Illinois, commencing on Tuesday, October 5th, at three o'clock, P. M. Persons designing to attend the meeting should look at the notice from the Committee of Arrangements, on the last page of the Herald cover.

MISSIONS OF THE BOARD.

Japan Mission.

THE report from this mission for the last year, up to May, 1875, has been received. As in the case of other reports, space cannot be taken in the Herald for the whole, and it is hardly to be supposed that many readers would care to see all the details; but selected passages will bring to view the progress and present condition of the work in that interesting field:—

OSAKA AND KOBE STATIONS.

“Up to the time of the last annual meeting services had been held at Osaka on one of the missionary’s premises. In June, 1874, a building was rented in a favorable locality on a crowded street, fitted up and opened. For three months daily preaching was maintained; but this was then given up for want of strength to carry it on. The Sabbath congregation has averaged eighty, and the Sabbath-school an attendance of thirty-five. Mr. Neesima, without waiting for the gift of tongues, entered at once upon the work of preaching to the people and instructing believers.

“The church of seven members, organized a year ago, has increased to eighteen. These give evidence of growth in grace and development of Christian character. A most encouraging feature of this church is, that the plan of contributing once a week, has been adopted by the members, some of the gifts being quite liberal. Among the present attendants upon the preaching are a number of eager inquirers, some of whom are men of ability and scholarship. Osaka is a great field ready for the sickle, with but few reapers.

“The church at Kobe, under the care of Mr. Davis, which numbered fifteen at the commencement of the year, now numbers twenty-three members; all the additions but one having been made on profession of faith. The rented chapel is on the most busy street of Kobe. The Sabbath-school of the morning, in which most of the ladies of the station have a part, averages eighty, while the congregation

at the afternoon service averages one hundred, the room being always filled and often crowded. A larger room would doubtless draw a larger company.”

OUT-STATION WORK.

“Weekly preaching services have been maintained through the year, with but trifling irregularity, at Akashi, twelve miles to the west, and at Sanda, eighteen miles to the north. About half of these services having been held by members of the Kobe church and about half by missionaries.

“Several preaching tours were also made early in the year along the line of the Kobe and Osaka railroad, to Nada, Nishinomiya, and Amagasaki, but no permanent foothold, or location for services, was secured in these places, owing in a measure to the fears and distrust of the people. Some of these fears have subsided, and overtures are now made for the reopening of religious exercises by members of the Kobe church at Amagasaki. The time has come when religious services, and opportunities for them, are limited only by the number of those ready to hold them.

“The advance made at the out-stations to the westward, at Kakogawa and Himeji, respectively twenty-five and forty miles distant, where interesting services are held at stated intervals, has been effected principally through the efforts of the medical men, assisted by the lady missionaries and by different members of the Kobe church.”

HIOGO AND SANDA—MISS DUDLEY.

“The labors of the medical missionaries have borne no more valuable fruit during the year than the opening of Hio-go for the preaching of the gospel, through the influence of a dispensary. Notwithstanding the growing enlightenment of her sister city, Kobe, the bigotry and prejudices of officials had rendered Hio-go a forbidden place for evangelistic effort. But on the 28th of March, Sabbath services were opened by Mr. and Mrs. Atkinson, at the Hio-go dispensary, and

a most intelligent congregation of about thirty, mostly physicians and school-teachers, regularly attend Mr. Atkinson's preaching. Continuous seed-sowing in this city, of perhaps sixty thousand inhabitants, is now the only condition of an assured harvest.

"The flourishing little city of Sanda, lying in the lap of a beautiful valley eighteen miles inland, to the north of Kobe, has been a place of more marked promise than any other of our surrounding fields. In addition to the monthly visits of our medical men, Sanda received occasional calls early in the year; and since September, semi-monthly visits have been made by Mr. Gulick, for Sabbath services, — while on the alternate Sabbaths the services have usually been led by members of the Kobe church. In addition to this, Miss Dudley has now spent nearly four months at Sanda, where she has had a rare opportunity to influence hundreds. Her labors among the women and families of that place, have been far more extended, in the way of reaching the people in their permanent homes, than those of any other individual of our number. She has had a school of forty children, all of whom can never cease to feel the effect of the Christian influences exerted over them.

"There are in Sanda six or eight men, and a number of women, who give cheering evidence of having entered upon a life of prayer and service for Christ."

THEOLOGICAL CLASS—SCHOOLS.

"A theological class, with an average but changing attendance of eight, has been kept up through the year, with the exception of July, August, and September. The immediate benefit of the instructions given in this class, as well as in the Bible readings and expositions in the families, maintained by the ladies and gentlemen, has been felt wherever the young men of the Kobe church have been called to lead in religious services.

"The girls' day-school, under the care of Miss Talcott and Miss Dudley, in which, during the absence of Miss Dudley, Miss Gulick has assisted, has an attendance of thirty-four. Leading mem-

bers of the native community of Kobe have shown their intelligent and hearty appreciation of the effort made for the elevation of the daughters of Japan, by the cash contribution of eight hundred dollars towards the girls' seminary."

GENERAL PROGRESS.

"The year past has been one of great prosperity to all the Protestant missions in Japan. Three churches, and possibly more, have been organized, and the church membership must have reached nearly four hundred. There are not less than ten places in Yokohama, twenty-five in Tokio (Yedo), ten in our field, and five elsewhere, in all, fifty places in Japan, where regular services are held as often as once a week, with audiences varying from twenty to two hundred. The people are rapidly losing all fear of government interference in religious matters, while their interest in the truths of Christianity seems to be increasing.

"During the past year several chapels have been secured in Tokio and Yokohama, in the name of Japanese persons, without any opposition from the government, and now a Protestant church building is in process of erection in Tokio, the property being held by four trustees. The object of the building is distinctly avowed to be that of Christian worship and the celebration of the Christian ordinances, and a declaration to this effect has been presented to an officer of the city government.

"It seems fitting to notice the great number of newspapers which, within three or four years, have sprung into existence in Japan, most of which are published in Yokohama and Tokio, and which have exerted a strong influence in favor not only of representative institutions, but also of religious liberty. The records of the post-office show that 2,564,229 papers, from thirty-four publishing offices, passed through the mails last year. It seems reasonable to suppose, that in the case of most of these papers, the post-office returns indicate but a minor part of the whole circulation.

"These papers are subjected to no censorship, apparently, for the utmost free-

dom is manifested, and the private life as well as public acts of the highest officers of state are sharply criticised. Some of these papers are delivered at the door, at as low a rate as eleven cents a month, for a paper published every other day.

"The great question of the nineteenth century, — the question of the centuries, What to do with Christ, — is now agitating, more than any other, the rulers of Japan, and calling to its practical solution the awakening millions of this seagirt land. The subtle and resistless influences of the teachings of Him who spake as never man spake, are making their power felt by every devoted priest of Buddha, every philosophic disciple of Confucius, and every benighted Shintoo worshiper of the sun, in this land of the sun-rising.

"We see the workings of gospel influence on every hand. We see them in the schemes of Buddhist priests, who have visited Catholic and Protestant Europe to spy out wherein the strength lieth of this Samson-like conqueror. . . . We see them in the confession of the scholar and officer of Kioto, the blind Yamamoto, the councilor of the governor of that city, that what the Japanese need is some power that will change the heart and reform the life, and that naught can do this but Christianity. God speed the day when the yearnings of that blind heathen patriot, for the uplifting of his benighted people, shall be fulfilled."

North China Mission.

HINDRANCES — ENCOURAGEMENTS — NEEDS.

THE conclusion of the annual report from the North China mission, for the year ending with March last, makes some general statements that should be considered not by officers of the Board alone: —

"The hindrances that retard and embarrass us remain as heretofore. They are, in general, the *inertia* of the people, the power of present superstitions, ignorance, conceit, timidity, sordidness, and spiritual bondage in sin. These things combine to make the people prejudiced

and suspicious. The encouragements are the continued peaceful occupation of present places of work, and a growing measure of good will on the part of the people towards the missionaries, as they learn more of Christian doctrines and of the character of missionaries. The door for the proclamation of the gospel is fairly opened. Our work must be *aggressive*. There are many difficulties to be surmounted, but our hope is not in the power of man, and the lost condition of the people constitutes a call to us to go forward with patience and faith. The Macedonian cry that carried the gospel into Greece and Rome, and ultimately into all Europe, came not from a real Macedonian, but from a man seen only in vision, and prisons and chains awaited the Apostle in his course. So our call does not sweep away the difficulties before us, but gives us courage and hope that we shall triumph over them in the power of One mightier than we.

"In 1867, the Board, at its meeting in Buffalo, made an earnest appeal to the churches to send forth men for the Chinese work. The reasons then urged for a vigorous prosecution of the work yet remain. We are in advance of other missions in this province, in the number of missionaries in the field, and in the number of important centers already occupied. There are thirty millions of souls to be reached in this province, and fifty millions in the future development of our work in the western provinces. We need men to strengthen us in the labor already undertaken. The poor health of two of the older members of the mission, and the continued detention of Miss Andrews, by protracted illness, from her work for women, threaten, if we are not soon relieved, greatly to embarrass our undertakings. Two missionary families are needed to carry forward a most interesting work in the Yücho district; a second family is needed for Pao-ting-fu, so soon as premises can be secured, — and until that event, which we hope is not distant, the time of new missionaries could be profitably employed in the study of the language at some other station; a new man is also desired for the Mongol work,

to supply the place of Brother Gulick; and two medical ladies would be an important addition to the working force for women in Tungeho and Kalgan. Thus *four families* and two single ladies are desired for the full equipment of the stations already occupied. In view of the small number of men offering for the work, and of the pressing demands of other fields, we would not urge the sending forth of a sufficient number to enable us to make immediate enlargements, but we would press upon the Committee the wants of the work already upon our hands; and we shall pray and hope that our ranks may be strengthened at an early day. We are thankful for the patient support we receive from the home churches, while we have so few results of our labor, as yet, to show. Our members are few, and we are engaged in a conflict with 'the prince of the power of the air,' who yet rules over the hearts of these blinded millions of immortal fellow-creatures; but we forget ourselves, in our ignorance and weakness, and look away to Him in whose power alone we hope to conquer."

Madura Mission — Southern India.

IMPRESSIONS ON RETURNING FROM AMERICA.

AFTER a visit of some length to the United States, Mr. and Mrs. Capron returned to India late in 1874, to mingle again with a people, and in scenes, very different from those with which they had been again, for a time, familiar in New England,—to resume their work under somewhat new circumstances. With reference to these facts, Mr. Capron wrote from Mana Madura, April 24th:—

"I have had time since my return to visit the Christian congregations and the scattered Christians of my station, and to observe the present position of affairs; time, in fact, to correct the distant view by a nearer and less enchanting view of our mission work. The latter is severely real, and to some degree disheartening, but let me mention a few things which have gratified me.

"1. The few Christians who were near-

est to us, and over whom we had the most influence before we left the country, have evidently been faithful to the Saviour in our absence, and he has blessed them. They have grown in grace, and their personal experience of the comforts of religion and of the presence of Christ is an encouragement to them. One catechist—the least able—has made long tours for Bible and tract distribution, while his wife has made Christian visits to the women of Mana Madura, precisely in the line of duty of a Bible-woman, and to the amount of at least one fourth of the service which we might expect of a Bible-woman, but without remuneration. Through her efforts, one heathen woman of high caste has learned to read, and is in possession of the Gospel of John, and others have been incited to study. This is the thin edge of the wedge of work for Hindoo women in our station.

"2. Some changes in the villages have brought a large number of families of respectable caste, and especially a good many Brahmin families, to the immediate vicinity of our house, rendering them much more accessible than ever before. The fall after we left the country, a disastrous fire swept through two or three streets of the village, on the opposite side of the river, doing especial injury to the Brahmins, and destroying no less than eleven lives. When these men, with their desolate homes behind them, and in fear of the ill-luck of the place and of the ghosts of their departed friends, cast their eyes over the river, they saw, about a third of a mile from the other bank, on higher ground, and in the midst of a wilderness of waste land, bare of trees, and generally bare of cultivation, the mission-house, like an oasis in the desert; and the sight, as they tell us, was exceedingly inviting. The house stands upon slightly higher ground than any part of the village, and being quite apart from the village, is airy and healthful. These five or six acres, though formerly bare of trees, and almost of cultivation, have been for ten years inclosed by a mud-wall, to keep out the village sheep and cattle; and the trees set out by us—fruit-trees in the garden and shade-trees

along the paths, and some beautiful jungle-trees, also, which came up of themselves — have had a fair chance to grow. It was no wonder, when the mission premises were so inviting, and the village generally so uninviting, and their former homes in ruins and hideous, that they said to themselves, — ‘When we build again we will go over and build by the mission bungalow.’ So they have come in considerable numbers, and though the mission premises were inviting even in our absence, they were anxiously anticipating our return, and received us with cordial and eager expressions of friendship.

“One result of this is that Mrs. Capron, who formerly found it a difficult and formal matter to make calls on the women of the village, having always to depend on the bullock-coach, now has, within a few steps of the compound-gate, a little village, including two streets of Brahmins, every house of which is friendly, and where she never makes calls without being invited to one house and another beyond the time she has to spare.

“Another result is, that we have easily established an English day-school, of thirty pupils, two thirds of whom are Brahmins. Mrs. Capron is taking the supervision of various recitations, and finds herself so well occupied with this and with work for the women, including no small amount of medical practice, that she is postponing, for the present, the reopening of our station school for girls.

“3. As an offset to some discouragements, I have been enjoying the comparison of some of our native Christians with the Christians whom we have recently seen and known at home. The opportunity was offered by a convention of Mrs. Capron’s pupils, whom she invited to come and make her a visit of a week. Twenty of her old pupils came, nearly all married, and bringing with them fourteen children. It was, I trust, a profitable meeting, and to be remembered for good hereafter. But it was especially delightful to see how one of them, whose name is familiar in some circles in Boston, and who has probably been a good deal prayed for at home, dropped the surliness of which we had been hearing, and to which

she had no doubt been driven by ill-treatment, and put on, as naturally as could be, the beautiful docility and meekness of the most amiable Christian, all the time that she was with us, — a month or more, — and went back to her village with a full purpose to set a more amiable example there. This young woman, in the quiet, peaceful scenes of a New England home, would be a model of humble piety and of Christian activity, while many of the Christian women of New England, with her trials and deprivations, would lose their Christian hope, if they were not driven to suicide.

“4. I am grateful to God that both Mrs. Capron and I have had so good health since our return. If some physical disturbance was to be expected in the process of getting reacclimated, we seem to be bearing it very well. The heat has been fearful, especially in the latter part of March and the first part of the present month. Even the natives said that it was hard for them to bear. Such a season, however, is not usually unhealthy to the natives, nor to Europeans if we except the prostration and the danger of sun-stroke.”

MISS TAYLOR’S SCHOOL.

Miss Taylor, of Mandapasalai station, reporting her school and work for the last year, states :—

“My school was dismissed for the long vacation this year on the 21st of March, and the next term will open on the 9th of June. The number of pupils during the year was forty-four; twenty boys and twenty girls were boarders, and three boys and one girl day-scholars. Four girls have been regularly dismissed since last March, and I hear most encouraging reports of them all. One of them united with the church in her village a few months after she left the school. Two others would have been glad to unite, but I thought it would be better for them to wait a little longer. One boy has been sent to the training institution at Dindigul, and two others are in their own villages. Of these, also, I hear good reports.

“One girl who was sent home last year in January, and in whom I was much in-

terested, was married to a heathen man; but through her influence he began to attend meetings on the Sabbath, and to learn to read. She was also enthusiastic in persuading the women to attend the weekly prayer-meeting at the catechist's house, and to bring the weekly contribution of grain.

"During the past year I had two small tracts translated and published at my own expense. I have just finished another, to be published by the mission."

NATIVE PASTORS AND HELPERS—CASTE.

Mr. W. W. Howland, of the Ceylon mission, after spending some months at the Pulney Hills, for health, returned to Ceylon in April last, and in a letter dated April 28th, refers to the native pastors, and others, in the Madura field, as follows:—

"Our visit to the different stations of the Madura mission was very pleasant and profitable. Our intercourse with the different members of the mission was refreshing, and the acquaintance we gained with the native pastors, and with their work, was suggestive and encouraging. I met all the sixteen native pastors, and my impression of the ability and worth of nearly every one of them was quite favorable. It was a pleasant sight to see men from classes of society so diverse among the heathen mingling together so freely and cordially, without any apparent distinction; and to see those who, among the heathen, would have been outcasts, and who, if they had remained heathen, would have had characters and habits of life fitting them to be outcasts from decent society, so elevated, as Christians, as to take rank with the most worthy and influential pastors. In a company of seven pastors whom I met in one of their meetings, the leading man among them was of this class. Still, the spirit of caste is not dead among the Christians there or here. There, as well as here, it develops at times in very unpleasant forms, and it needs much wisdom to meet and deal with it aright.

"Although that mission has some valuable native assistants besides the pastors, yet their great want, as well as ours, is more well-trained and thoroughly-edu-

cated men for their work. On this account I rejoiced in their enlarged plan for the Pasumalai seminary, decided upon at their annual meeting in January."

Central Turkey Mission.

ANNUAL MEETING—HOPEFUL PROSPECTS.

At the close of a letter respecting the annual meeting of the Central Turkey mission (held from April 21st to May 1st), Mr. Marden wrote:—

"Our meeting has been unusually harmonious and satisfactory. The little seasons of prayer have been very precious, and we have gained much strength in these few days for the work before us. As we look over the wide fields we see both light and shade, but the light largely prevails. It is true that in some of our communities the work is making no progress, while in others it is even retrograding; but wherever it has been properly supervised, the results, almost without exception, are highly encouraging. Never did our work look more hopeful; never were the thousands of nominal Christians more accessible; never did the day seem so near when the Mussulmans, even, are to be gathered in; never did the work, in all its aspects, look more inviting or press upon us with greater urgency; never did so great results seem so near at hand as to-day. The fields are all white for the harvest. It is with aching hearts that three of our little band feel called to lay down their weapons and retire for a time from the field, with the uncertainties of the future before them. The four who are left cannot long bear the burden that falls upon them. But whether we go or stay, we look to the Master and wait his bidding.

"During our meeting, nearly half the delegates to the native Evangelical Union passed through Aintab, on their way to their Annual Meeting, to be held in Kilis the next week. While they were here, we arranged a special meeting with them, for the discussion of various matters pertaining to religious work, and held with them, also, a meeting for conference and prayer. Both meetings were very satisfactory. Each was characterized by an

excellent Christian spirit, and much earnest prayer was offered for the outpouring of the Holy Spirit upon the preachers and the churches."

REPORT FROM MARASH.

There are nine churches connected with the Marash station. Four of these are in the city of Marash, and are entirely self-supporting. Two of the others, in villages, are half, and two others one third self-supporting. Some passages from the station report, in regard to these churches, will interest the friends of missions:—

"The First Church [at Marash] is the largest of the four. It has 405 members, of whom 46 were added in 1874, by profession of faith. The average congregation in the winter is 800; and the benevolent contributions, in 1874, were \$1,344.

"With great self-denial, and liberal contributions from the congregation, they erected, during the summer and autumn, a commodious school building, with four rooms. The building was much needed, for without it the usual common schools could not have been maintained.

"There has been a good degree of religious interest in this church, especially among the young men. The young men's prayer-meetings, in all the churches, even during the summer months, were well attended, and the subject especially urged was,—holiness the absolute necessity of the Christian, without which 'no man shall see the Lord.' This necessity seemed to be felt, and there was a marked change in the lives of many. About twenty from those who professed to have found Christ in those prayer-meetings were added to the churches as the first-fruits of this revival. The meetings are still regularly continued; and the interest has extended also to the neighboring large towns."

The average congregations in connection with the other churches, are reported as 375, 180, and 300.

HADJIN—A MOHAMMEDAN CONVERT.

"The church in Hadjin, organized two and a half years ago, is more than half self-supporting, and the congregation has so rapidly increased, that for its accom-

modation they were obliged to tear away the pastor's study, which had been built into one end of the audience-room. The pastor preaches not only in his pulpit, but from shop to shop through the markets; and thus hundreds are reached who would not, without a special invitation, go to the place of worship. Sixty persons, during the past year, have come over from the Armenian Old Church, and have been enrolled as Protestants. The additions to the church during the year, by profession of faith, were nine.

"In Hadjin there is an illustration of the remarkable way in which the Lord is calling here and there one from the Mohammedan population to show forth, by faith in his Son, the power of the gospel. A Koordish Mohammedan, in the employ of one of the Protestants, was attracted to the place of worship. He began to attend regularly, gave evidence of a change of heart, and has been received to the church. Boldly testifying, in every presence, to his faith in Christ, he showed no fear even when threatened with violence. Surrounded by so many foes, and in a region where violence and lawlessness are still, we may almost say, unrebuked, we ask for him the prayers of those who are waiting for the coming of the Lord among the deceived followers of the false prophet."

SHAR—ANCIENT RUINS.

"One day's ride north from Hadjin, and along the west bank of the river Sarus, is the village of Shar, numbering about sixty houses. The village is built upon the ruins of an ancient Greek town, probably Comana, where was the famous temple of the Cappadocian Bellona. The ruins are upon the banks of the Sarus, in a narrow and beautiful valley. The amphitheater rises from the east bank of the river, the stone seats being still in their places, as they were used by the pleasure-seeking heathen worshipers in the time of Strabo. The ancient bath is in a good state of preservation, and the sides of the hills in the vicinity are pierced with excavated tombs. Beautiful marble pillars and capitals are built into the walls of the rude modern houses, which do but indicate the magnitude of the desolation

which has fallen upon this seat of Grecian idolatry.

“Two years ago one of our students from Marash spent a vacation in that village, and by his influence a small but vigorous Protestant community was formed. A part afterwards went back to the Old Armenian Church, but others came to fill their places. This community has suffered much from famine and high prices during the past year; when the school term commenced at Marash, the congregation was left without a preacher; yet we hear that during his absence twelve more persons have been added to the community.”

SIS AND FUNDAJAK.

“At Sis, the former capital of the Lower Armenian Kingdom, and where is the Armenian monastery (now going to ruin), the Protestant community, established only three years ago, now numbers a hundred souls. A commodious and substantial chapel is being built. The Old Armenian community, like the monastery itself, is falling into ruin. Sis is one of the most hopeful out-stations of the Marash field.

“Fundajak was occupied by one of the student-preachers until the commencement of the theological school term, in October, after which time the pulpit was vacant during the fall and winter. But a Bible-reader, a widow, was sent there to work among the women, whose labors have been greatly blessed; and here, also, even when without a preacher, an important awakening has been in progress.

“While we take courage in the hope that the Lord is working with and in us, making us to do his will, we remember the thousands of this field who are yet in the darkness of spiritual death. The faith of both the Turks and the Armenians, in their old religion, is slowly breaking up, but how few are those who are prepared to meet the mighty march eastward of European infidelity and irreligion.”

THEOLOGICAL SEMINARY—TURKISH DELAYS.

The Report of the theological seminary at Marash presents the following sample of delays and perplexities in connection with efforts to erect a seminary building in Turkey:—

“The matter of permission to erect our new theological seminary building has caused us not only vexation and anxiety, but much fruitless toil. Before making any preparations to build, several prominent men in office were consulted as to the feasibility of obtaining the requisite permission from government; and every one said that there could be no objection. We were led therefore to look upon the matter as one of comparatively little importance, and made contracts for timber and stone at the season when such contracts could be made on the best terms. In April, 1874, application was made to the government for the necessary permission, when the pasha and his councilors rode to the grounds in state, and graciously condescended to say that there could be no objection to our building.

“But having returned to the palace, and when about to affix their seals to the document authorizing our work, it occurred to some one that the American government had not signed the protocol to which the English had already affixed their seals, and therefore Americans had no right to build upon land which they could not own. This objection prevailed in their counsels, and the decision was duly reported to us. Then we put the land formally into the hands of the native Protestant community, and they asked permission to build. Again the matter was examined, and the proper council of the government drew up a paper giving the permission, and signed it; but an opposer, a wealthy bey, had stirred up so much feeling among certain Moslems, that the government said, ‘Let this permission be confirmed by the Governor-General of Aleppo, so that all opposition may be disarmed.’ Pastor Hohan, of the 1st Church, was sent to Aleppo, to hasten the matter; but upon presenting the case before the Council of the Governor-General, what was his astonishment to find that instead of the paper which he had listened to in Marash, and which the pasha at Marash had personally promised to send to Aleppo, another paper, purporting to be from the Marash government, had been surreptitiously put in the place of the one to which the council had affixed their seals. This paper stated

that the grounds were 'vacouf,' and that the city aqueduct; flowing through them, would certainly be made impure if a building was allowed there; and they therefore requested the Governor-General not to give the permission to build. A paper was then returned to the local government of Marash, by the Governor-General, declining permission to build because of the above reasons.

"After the signing of the protocol by the United States Minister at Constantinople, by which American citizens have the right to hold real estate in Turkey, and after the transfer of the property to our own names, we again made application to the Marash local government, and were answered, that inasmuch as the Governor-General, in answer to their former paper, had sent an order forbidding the building, it would be improper for the Marash government to take any further steps in the matter. We then sent a petition to Aleppo, to the Governor-General, stating the facts in the case (which no one openly dares to deny), — that not the land, but only the tithe of its produce is 'vacouf,' and that the site of our proposed building is so far from the city aqueduct that no possible harm can come to the water from the building, — and again asked permission to build. But in the mean time, as the Governor-General has been removed from office, and his successor has not yet come to Aleppo, we are obliged to wait. We are assured by the present pasha of Marash, the successor of the one who sent the former papers to Aleppo, that there can be no difficulty, or valid objection to our building. The United States Vice-Consul at Aleppo has promised to render us assistance, and by his aid we hope yet to secure the permission which, as American citizens, it was our right to receive several months ago."

Of the students in this theological school it is said: "During the year they have been industrious and faithful in their studies. The prayer-meetings have been well attended. The students have taken special interest in the monthly news from the revivals in progress in Scotland and England, and the theme which more than

any other seems to have engaged their thoughts and prayers has been the indwelling and the power of the Holy Spirit."

Western Turkey Mission.

SABBATH-SCHOOLS AT MARSOVAN.

WHEN extracts from some of the station reports from this mission were prepared for the August Herald, papers from the Marsovan station had not come to hand. They have been received since, and contain some passages of no little interest. Respecting some of the Sabbath-schools, and the work of missionary ladies, specially of Mrs. Schneider, we have this: —

"Mrs. Schneider began, in a small way, a Sunday-school in the new house, making special efforts to bring in those in the street next her own door. It was one of the worst streets in the city. For some time there was much mockery and opposition, but the houses of opposers were fearlessly and faithfully visited till they became friends. They came to the Sunday-school, and came to read on week days. An evening school was opened for those who could not come in the day-time, and in consequence of these efforts, almost the whole long street is brought under the good influence. The people are leaving off Sabbath-breaking, fighting, and profanity, under the warming, subduing power of true religion. At first the Sunday-school was composed of a few boys and girls. They soon became many boys and girls, and then women were added, for the mothers began to see a difference in their children, and came to investigate. The number increased to 50, — 60, — 80, — 100. Then the men, too, began to come, and the number swelled one day to 145, the next Sabbath to 213, the next to 229. Then it was reduced to 200, then to 155, and then again there were 166; all but about twenty being from the non-Protestant, non-chapel going people.

"Come in and see. In one room, in the basement, you find Kurios Aristides, with his class of twenty-five men; in another room two other theological stu-

dents, with as many boys of all sizes, and all degrees of respectability, but with one common enthusiasm in the singing of hymns and the reciting of Scripture texts. Above, in the hall, covering the stairs and floor like a swarm of bees, you find a class of little girls, under the instruction of two of the boarding-school girls. In one room there are thirty large girls listening to the fervid teaching of Maritza, the teacher in the boarding-school. Now come into the parlor, and you find twenty or thirty ignorant women listening, most of them for the first time in a language they can understand, to such Bible stories as those of Enoch, Abraham, and Ruth.

"When the proper time comes, they are all called together, that is, packed into the parlor and adjoining dining-room, bed-room, and hall, where one voice may reach them by zigzagging round the corners. The dust they raise is forgotten in the spirit, and, apparently, the understanding with which they sing their favorite 'Come to Jesus,' and other songs. We tried to build the new house as small as practicable in order to save expense; now we are sorry we did not build it larger. Friends in America, if we ask you for help to build a new mud-chapel, will you refuse it?"

"Now step over to Mrs. Leonard's Sunday-school, a quarter of a mile distant, held at the same hour. This, though a new enterprise, soon went up to 80, then 90, then 116, and these, too, nearly all from the non-Protestants. Now go to the church, and you find 400 people or more, young and old, seated in groups on the floor, filling school rooms and audience-room, engaged in the study of the Scriptures. In another place will be found, at another hour, a little Sunday-school started by a young shoe-maker, — not a church member, — and composed of his Armenian neighbors. At still another hour the young and older Protestants meet for religious instruction, aside from the regular preaching and Sunday-schools.

"The Gregorian Armenians in Marsovan are getting alarmed, and are publicly advising their people not to go to the Protestant services; but their orders are

not obeyed. Who will come to Marsovan and help us to pull in the net? The whole city is open for work, as far as the nominal Christians are concerned, — and pretty much the same thing is true in the whole station field."

MOHAMMEDAN CONVERTS.

The following incident is reported from one of the Marsovan out-stations: —

"During the winter, an event of great importance occurred in Amasia. A Greek, who, fifteen years ago had turned Mohammedan and married a Mohammedan wife, forsook that religion and again professed the Greek faith. A great stir was made. He was imprisoned and no one can know what his fate would have been, had not the one bold and influential, though not particularly religious, Protestant of the place, sprung to the front, heading the Christian sects, who all united under his leadership. They fearlessly appeared before the pasha and demanded the release of the prisoner, declaring that a refusal would be received as a reproach by Christians of all names. The pasha yielded and set the man at large. Immediately after this his Mohammedan-born wife also renounced Islam, and avowed herself a Christian, declaring that, live or die, she would go with her husband. This was a still more serious matter. It seemed doubtful whether Turkish bigotry would bear this provocation. But again the same stern demand was made by the Christians, and again it prevailed. The woman was released, and with her husband and children is dwelling in Bafra unmolested. Thus, within a few months, two persons in these parts have renounced Islam and embraced Christianity without losing life, liberty, or property. This is not a little remarkable."

CRUSHED BY SUCCESS.

As a result of the review of the year, the Marsovan report states: —

"On the whole, the work in our field is more encouraging than ever before. It is ever opening before us. We begin to feel, very sensibly, what we have heard of, that missionaries may be crushed by their success. Our prayer is no longer for open doors, but for strength to enter

those which are open. Our station is weak still. The theological school is large and fast increasing. It demands the incessant labors of two of the best men the mission can furnish, if not more than this. And the station being one of the largest in the mission in its development, needs two more; for what station calls itself manned when it has only one man? And, be it remembered, in the estimation of missionary force, one third must be subtracted as an allowance for necessary rest and recuperation. We venture the assertion that ministers at home do not think of working on without vacation, as we do and must, in a jaded condition. From year's end to year's end there is no rest except the annual meeting, if that may be called a rest."

A NOTE OF JOY.

Mr. Leonard wrote from Marsovan, June 4th:—

"Our beloved associates, Mr. and Mrs. Smith, with their three happy children, arrived last Saturday. They were duly welcomed, and escorted into town by a promiscuous multitude of citizens and students, male and female, in true oriental style; and Mr. Smith has already resumed his vacant chair in the theological school.

"Words can hardly express the gladness of our hearts, the sweet sense of *relief* we now feel. For the Lord hath, in the same moment as it were, both lightened our burden and strengthened our back. On the one hand, by virtue of British charity and favoring seasons, the hordes of refugees from a famine-stricken province have suddenly disappeared from our streets and doors, like the locusts of Egypt before 'a mighty strong west wind;' on the other, we turn our exhausted frames to greet these our colleagues, after a two years' absence, fresh and hale from the green hills of Vermont and the salubrious uplands of Wisconsin; fresh, too, from communion with the churches and beloved kindred. Had they succeeded in capturing for us an additional pair of young missionaries from those flourishing seminaries, or depleted to that extent some plethoric pulpit of New England,

our triumphal procession would have been longer, and the doxology sung as we halted in a shady place by the wayside, *might* have swelled with even more grateful praise."

GIRLS' BOARDING-SCHOOL—A GOOD WORK.

The Report of the girls' boarding-school at Marsovan says:—

"There is no work in Turkey better paying, or more patience-trying, than girls' boarding-schools. To train woman's mental and moral character so as to enable her to take and hold her true place and exert her appropriate influence, certainly requires power and skill as well as grace. Some of the subjects of our training disappoint expectations, and some more than realize them. There are jewels in this school,—those who are sure to be useful and beloved wherever they go; there are others whose diamond character requires a good deal of polishing to bring it out; but on the whole, a finer, more sensible set of girls cannot easily be found in this country than those gathered in the Marsovan seminary.

"The school has suffered from the departure of the tried and faithful teacher Anna. Her successor, Maritza, is one than whom a more pure, earnest, heavenly-minded person could scarcely be found; but her health is feeble, and, though efficient, she has not strength to do what is demanded.

"Last November seven girls graduated. They were truly a fine-appearing class. For most of them we had great hopes. If they marry well, they will manage their half of affairs with credit to themselves and to their teachers; but, fortunately or unfortunately, the missionaries have no power to determine their destiny in this matter. Soon after graduation, parents and friends will often marry them to the highest bidder. But even after years of unfavorable circumstances, their light may break forth amid their surroundings, and the woman educated by the missionaries be found to have a powerful influence in the right direction, in the circle wherein she is placed. The work spent on these girls is never, probably, in vain, while sometimes it yields a large reward.

“Blessed is the young lady who comes from her native land to devote her life, heart, and soul, to the Christian training of woman in Turkey, or any other, equally needy land. Many will rise up and call her blessed. Though she may sacrifice most that is commonly considered desirable in this life, yet she, in reality, renounces the less to secure the greater. Instead of becoming the head of a household she becomes the mother of a nation, in the truest, best sense. Her pupils will remember her as such, and impart the influence received from her to their children and their children’s children, or to multitudes whose instructors they may become.

“The number of pupils at present in the school is twenty-one, gathered from various fields, from one extremity of the mission to the other.”

Austrian Empire.

THE PAST YEAR AT BRÜNN.

MR. SCHAUFFLER’S report of the Brunn station, dated in April, but received in July, is somewhat extended. Some extracts from it may serve to outline the events of the year, and will show that, notwithstanding serious opposition, there is much to encourage earnest Christian effort in that field:—

“On Sunday evening, May 3, 1874, I held my first Bible-exposition meeting, at which there were present, besides my own family, only two persons. They never came again, but others came, and, until we were compelled to be absent for a while, in September, the number of attendants constantly increased.

“Early in June we had the pleasure of welcoming colporter-evangelist Geissler, who has done good service by personal intercourse with a considerable number of people, and by the meetings he has held at his house.

“About the middle of August, while I was absent for a couple of weeks, a few tracts lent to some children and their parents, had the remarkable effect of suddenly bringing numbers of children to our dwelling to borrow tracts. Soon we had

to restrict them to two days, and afterwards to one day in the week. Through these children religious reading of a purely evangelical and uncontroversial kind reached many families. It was often touching to see the eagerness of the children to get something to read. Many brought messages from their parents, and some little girls presented a few flowers to my wife in token of their gratitude. One day Mr. Geissler met a laboring man in a suburb of Brunn, with whom he entered into conversation. Seeing some Christian book or tract in the colporter’s hand, the laborer remarked: ‘I know those. My boy goes to a lady in the city and borrows them, and we all read them. They pass from hand to hand, so that the children can hardly get them back to return them to the lady. Recently my boy was carrying back a borrowed book, when the priest met him, and took the book from him. The boy returned home crying. The next Sabbath I went to church, determined to ask the priest to give up the book. (It seems to have been Newman Hall’s “Come to Jesus.”) How surprised was I to hear him preach that book through, almost word for word, with some additions about Mary and the saints!’

“About the middle of September my wife and I felt compelled to seek rest in the country, among the hills south of Vienna. From the end of October till the end of January our whole time and strength were given to the most engrossing and delightful spiritual work in which it has ever been our privilege to engage. The meetings, which had entirely ceased during our absence, were soon as full as ever, and continued to grow in numbers and interest until prohibited by the police, at which time our two rooms were filled on Sunday evenings with about a hundred persons, old and young, while on Thursday evenings from forty to fifty attended. Evidences were multiplied of the presence and working of the Holy Spirit, and several of the last meetings were exceedingly solemn.

“Impressions made in these meetings were followed up by personal conversations, which were generally sought by

those whose hearts had been moved to ask what they must do to be saved. And here I must bear testimony to the inestimable value of 'woman's work' in a field like ours, for my wife has done more direct personal work than I have. Women are more accessible than men, and it is often first through them that husbands and brothers are reached with gospel truth. It has been a joy to us to see how our children's teacher, Miss Reieh, has gladly, and at a sacrifice of time to which we laid no claim, done all in her power to further the Lord's work, by personal intercourse with callers, and especially by making visits for which Mrs. Schaufler could not find time.

"The Sunday children's gathering, which Mrs. Schaufler began as soon as her returning strength would allow, was a constant wonder to us. The rapidly increasing numbers, the interest they showed, the manifest improvement in deportment, and progress in the understanding of divine truth, and the willingness with which parents sent their children; the way in which the Lord raised up several lady helpers to aid my wife, and the eagerness of many children, though uninvited, to come to the Sunday and Thursday evening meetings, to which a number also brought their parents;—all this filled us with wonder and gratitude, and in it we saw a divine hand leading whither we should otherwise not have ventured to go.

"During January we began to hear of curious doings in the public schools. The 'catechetes' pounced upon children found in possession of our tracts, which were instantly confiscated and often destroyed on the spot. The hour of religious instruction was consumed in abuse of us as heretics, and of our books as dangerous. The frightened children were warned not to come near us. We have heard of several cases in which the violence of the priests served to incense the parents against them. A priest caught two girls with tracts, which he took from them. After school he went to their homes and stormed at the parents, who declared there was nothing bad in the tracts, and that they *would* read them

any how, if they had to turn Protestants to do so.

"As our new hall (in the Old Moravian capitol) was ready, I announced, on the last Sabbath of January, that the next Sunday evening meeting would be held in the hall. This announcement alarmed the papal clergy, who the next day denounced my wife and me to the police as dangerous persons, who enticed minor children into meetings, urged them to turn Protestants, scattered Protestant books widely through the schools, etc., etc. The police at once prohibited our 'doing anything to invade the rights of parents and teachers of school-children,' and forbade my holding any meetings, public or private. We were both summoned to police head-quarters and examined in reference to the distribution of tracts.

"After several fruitless interviews with the police director, I appealed to the Statthalter (Governor of Moravia) who, however, upheld the prohibition of the police, and allowed me only to ask permission to hold simple lectures in public. I was compelled to appeal to the Ministry of the Interior, from which, as yet, no answer has come.

"Besides its direct prohibition, the police handed over our ease to the district attorney, who brought an action against us in the police court for violating the press-law, and against me for violating the meeting-law. Mrs. Schaufler was fined \$5 for lending tracts, and I \$20 for aiding her and for holding meetings alleged to be public.

"This very brief statement can convey no idea of the amount of work and excitement caused by this persecution. But of this I will not speak. Rather will I call upon you to praise the Lord with us for the comfort he has afforded us in the constant proofs we have had that our labors and prayers have not been in vain. While we have not been allowed to gather in adults or children for meetings, we have had the more opportunity to visit those interested in the truth, and have conversed with many who come to us. We can look back over the past year and bless the Lord for all that he has

accomplished, and for the promise of future good.

“The Lord has added to the number of praying souls, partly by sending them to us from abroad (as in the case of my parents and the colporter), and partly by calling them out of darkness into his marvelous light, until now, if permitted to assemble, we should number over twenty. The cases of conversion have been quite marked, being preceded by deep conviction of sin, and followed by a change of life. Of a number of others we feel that the Spirit of God is drawing them, and we expect to see them come out on the Lord’s side.

“The amount of religious reading which has been carried into families by the children who borrowed tracts, and the general interest this kind of reading has excited, is very encouraging.

“The amount of discussion caused throughout the city by the opposition of the priests to our meetings and books, and the attention which has been drawn to the evangelical doctrines we are known to advocate, is doubtless a divinely appointed means of startling many out of their dull indifference, and leading them to see in their true light the arrogant pretensions and persecuting spirit of the priesthood. A Protestant lady asked a friend who holds an office under government, how soon I should be permitted to hold meetings again. ‘I don’t know that,’ he replied, ‘but I do know that whenever the meetings begin again many will go to them who would never have thought of going before.’

“Notwithstanding the violent opposition of the Catholic clergy, and the action of the Moravian authorities, I cannot but express the conviction, that the Lord’s purposes of mercy concerning Moravia are ripening fast. Compared with two years ago, the prospect is cheering. Not only has the capital been occupied, and God’s seal been set to his work by the conversion of some souls, and the truth been so widely made known that the enemy has felt it necessary to oppose it with all his might; but in the country, among the Reformed churches, there are also signs of good. Two believing brethren have been added to the Reformed

ministry of Moravia, and in several places there are cheering evidences of the awakening of spiritual life in some souls.

“The wide dissemination of the Word of God through the land, and the general and violent opposition of the parish priests to its sale, is an important fact. If these signs of good seem few and small, they are still as significant as the swelling buds of spring, and as truly prophetic of coming flowers and fruit.”

Mission to Spain.

DISCUSSIONS ON RELIGIOUS LIBERTY.

THE following letter from Mr. Thomas L. Gulick may be considered as having reference to political rather than missionary matters; yet they are matters so connected with the prospects of the missionary work, that the statements will have special interest for the readers of the Herald. The letter is dated “Madrid, July 8, 1875,” and states:—

“There is at present a sharp discussion carried on in political and ecclesiastical circles, and in the leading newspapers of Madrid, in reference to the permission of religious liberty in Spain, and it seems doubtful to many which way the balance will turn. The occasion of the discussion is this. Some seven weeks ago there was an assembly of the leaders of the various political parties, together with the members of the Senate, and a large number of the members of the last Cortes, for the purpose of coming to an agreement, if possible, upon a basis on which they may unite in supporting the present government. This assembly appointed a commission of thirty-nine to act for them in this matter. The thirty-nine have appointed a sub-committee of nine ‘notables,’ to draw up a new constitution, which shall first be submitted to themselves and afterwards to the Senate and Cortes, if they ever assemble, for ratification by the nation. The nine ‘Notables’ are now hard at work constitution-making. Though their sessions are private the result of their work becomes known through the daily papers, and is being hotly discussed, the chief interest centering around the question of religious liberty.

"The constitution of 1869, which is still in force, as it was solemnly adopted by the nation through its chosen representatives and has never been repealed, disavowed, or abrogated either by the nation or the existing authorities, reads as follows, in Art. 21. — 'The nation pledges itself to maintain the worship and the ministers of the Catholic religion.

"The public and private exercise of every other form of worship is guaranteed to foreigners resident in Spain, without other limitations than the universal rules of morals and of right.

"If any Spaniards shall profess another religion than the Catholic, all that is guaranteed in the preceding paragraph is applicable to them.'

"The nine 'Notables' propose to restrict this liberty, by inserting in their new constitution a clause which prohibits 'the manifestation on the public way of all religious acts excepting those of the Catholic religion,' which is proclaimed to be the religion of the State.

"This proposition has aroused the indignation and alarm of the Liberals, who clearly see that it may be made to cover as much or as little as the authorities may choose. It was doubtless framed with that intent. Some understand that the nine propose to directly forbid 'the public worship of all religions except the official.' The proposition as first stated, the authenticity of which is not doubted, may be so construed as to prohibit the selling of Bibles from house to house, and on the streets by the colporters, also all out of door preaching, and, if they choose, all Protestant worship in chapels which have a door opening upon the public highway.

"The Madrid 'Press' says, 'One of the formulas with which they are endeavoring to solve the religious question, is that which excludes the public worship of all religions except the official. By public worship is meant that which is situated on the street. As the temples of other forms of worship must usually have their doors on the public way, it is very possible that the architectural adornments of a Protestant chapel or of the Jewish synagogue, or the notices of religious services fastened upon the walls of these temples, will be considered as pub-

lic worship, and they be compelled, upon that pretext, to retire into the interior of their houses now, — and a little later, into the interior of their consciences.

"The formula, as you see, is exceedingly cunning, for by its aid they can arrive at the *tolerance* which the "*Moderados*" ask, and even at the *intolerance* which the "*Ultramontanos*" demand. This which they call a "solution," is a snare and a trap, devised by the enemies of the true liberty of worship, which ought to be complete and absolute; if not, it is not liberty.

"On the other hand, it is inadmissible that liberty of worship being granted, some of its manifestations may be prohibited. The public way does not belong to the government; it belongs, as its name indicates, to the public. Let them prohibit in it *all* religious demonstrations, but let them not constitute a privilege in favor of a particular worship, for liberty is precisely the negation of privilege.

"Let them say frankly that they do not wish liberty of worship, and not mislead the attention of the country with these subtleties which have no other object than to trick us out of the most precious of liberties, that which, by its international and humanitarian character, was the baptism of the Spanish people which purified it in the opinion of the world of the errors and atrocities which it had committed during three centuries of intolerance and fanaticism.'

"The 'Imparcial,' the most influential of the liberal papers, asks the nine some inconvenient questions, — 'Will it be lawful to discuss the dogmas, the discipline and the morals of the Catholic religion? Will it be lawful to impugn these dogmas, this discipline and these morals, or to defend those of other religions? Will it be lawful in books, pamphlets and periodicals, to treat of scientific subjects with entire independence of Catholic dogma? Will the same independence be allowed to school-teachers and professors? Will the profession of the Catholic religion be demanded as a condition of occupying positions of public trust? Will the profession of the Catholic religion be demanded as a condition of engaging in those employments whose exer-

cise requires a State license, such as doctor, lawyer, notary, apothecary, dentist, etc.?’

“The importance of these questions will be seen from the fact that the most distinguished professors of the University of Madrid, Señor Castelar, Salmeron, and others have lately been compelled to resign their chairs because they would not submit their lectures to the inquisitorial expurgation of ecclesiastics before delivering them to their classes. One Professor, Señor Azcarate, was actually banished for refusing to submit to this indignity! Yet the ultramontane papers feign great surprise and indignation that such questions should even be asked. The constitution of ’69 answered these questions clearly, and in favor of the full-st liberty.

“The result is yet doubtful. The government is *Bourbon*, and is bidding against the Carlists for ecclesiastical favor. The Papal Nuncio is received as though a prince, with greater honors than any ambassador of the most powerful nations. He is doing his best to restore the ‘Cath-

olic Unity’ to once faithful Spain. The reactionary party are bold and bitter. Their papers revel in the most violent abuse of their opponents. Still a majority of the papers favor religious liberty; but how long they will be permitted to express these sentiments we cannot now predict.

“This newly established government is still on trial. The great powers which have recognized it ought certainly to hold it firmly to the fulfillment of its solemn promise, made beforehand not only to the Spanish nation but to the civilized world, to maintain religious liberty. If it repudiates its promise it will, like other governments, dig its own grave.”

Since the foregoing was in type, and too late for this number of the Herald, another letter has been received from Mr. Gulick, stating that the proposed new Constitution proves to be even more illiberal than as at first printed,—fully prohibiting all “public manifestations” of religions other than the Roman Catholic.

MISCELLANY.

HOW ONE FRIEND FEELS.

EARLY in August the Treasurer received the following from a lady friend of the Board:—

“The great burden of my heart now is the debt of the Board. God says, ‘Ask and ye shall receive, that your joy may be full.’ His word never fails; shall we not then, *unitedly* plead this one promise, for the little time that remains before this year shall close? I have so longed that a day, or evening, should be set apart, that God’s children might thus plead together, as far as possible, for this one object,—that the *debt* should be paid before the year closes, thus saving retrenchment for the year to come, and lifting the burdens from those who are already bending beneath their weight,—to say nothing of the cry from so many places, ‘Come over and help us!’ *Some* are thus unitedly praying, may the *number* be greatly increased.

“If we thus pray, shall we not ‘bring *all* the tithes into the storehouse,’—the rich of his abundance, and the poor of his poverty,—and thus prove the ‘Lord of Hosts,’ if he ‘will not open the windows of heaven and pour *you* out a blessing, that there shall not be room enough to receive it.’

“Inclosed is my ‘tithe’ (*ten dollars*). I cannot give less under the circumstances; most gladly would I give much more if I could. Day and night my prayers go up to God for this cause of missions. Surely it was dear to Him, when he sent his well-beloved Son as a missionary to our world. Let us not forget the sacrifice, and may we *so pray* that we shall receive; and surely our joy will be full.”

ANOTHER FRIEND’S THOUGHT.

HERE is another letter just received by the Treasurer:—

"Having been, for many years, a constant reader of the *Missionary Herald* and the *Congregationalist*, I laid down the two last numbers after perusal, with my heart so deeply affected by the financial state of the American Board, that for two nights I have been unable to sleep. The first night, in addition to prayer, my mind's eye was running to and fro through the churches, selecting some scores of wealthy members, who, I know, could put their hands into their pockets and relieve the Board at once, without feeling it. The second night, I was more taken up with myself. 'What art thou, *self*, willing to do?' Here Satan met me with a most contemptuous sneer, — 'You, a poor, old, broken-down minister, on the retired list, with no salary, a large, expensive family, and poor relations drawing heavily upon you, and now actually living on borrowed money.' I sharply said, — 'Get thee behind me, Satan! Though you have told the truth, you have not told all the truth. My creditors are fully insured and are satisfied.' He slunk away, and I was left again to my own reflections.

"I said to myself, 'May there not be found a *hundred and fifty thousand members of the Congregational churches*, — of moderate means, like myself, who could and would send in a dollar each? Surely, and I'll be the first.' I hung upon this idea a good part of the second night. At length, another thought struck me: 'Would it not be easier, and more likely to succeed, to reduce the number to 30,000, each sending in *five dollars*?' Satan appeared again and said, 'You cannot afford it.' I leaped out of bed, hurried through my toilet, entered my study, seized my pen, wrote the foregoing, and now inclose, herewith, the *five dollars*, with the hope and prayer that 29,999 other members of Christ's flock will do the same, and that speedily. God bless the American Board, is my earnest daily prayer."

—◆—
"I WANT MY MONEY TO GO FOR —."

AMONG the small tracts issued by the Woman's Foreign Missionary Society of the Presbyterian Church is one with the

above caption, which contains hints well adapted to many contributors, not to that Society only. It may be well to transfer most of it to the pages of the *Missionary Herald*: —

"You recollect that you wrote to the Mission House, — 'I want my money to go for — some girl in heathen lands, who is training to become a teacher,' or 'for the support of a native teacher.' I am not sure but that you said, too, that you wanted these persons to be 'in Syria,' or 'Persia,' or 'India.'

"Now I do not allude to this in order to say a word against it, but only to ask if it ever occurred to you that perhaps others beside yourself had presented the same requests, — perhaps a great many others, and that hardly anybody had thought to ask after the work that is left.

"You know, of course, that missions are not all girls, and native teachers; that a portion of missionary funds must go for the expenses of the home department, expenses of exchange, expenses of freight and postage, expenses of the travel of missionaries going and returning, of preparatory work in the fields, and for a great many little things that cannot be numbered and defined, and that these are just as necessary as the greater works which are more directly connected with the conversion of souls. These last could not be accomplished without the others.

"But what individuals, or bands, or Sunday-schools, ask for these special objects as their own, or say 'Let my money go for them?' Where now must the money for these come from? Whose money shall we reckon over against such expenditures?

"Let us talk this matter over together. There is no doubt but that some work is more attractive than others. It is pleasant to think our money goes for pillars and cornice stones, bearing beautiful ornaments, rather than for foundation work, to be buried far out of sight. And yet somebody must pay for this out-of-sight work, or the superstructure cannot be raised. It is pleasant to be the reapers, gathering large sheaves of golden grain; but somebody must be a gleaner in the corners and among the stubble, or much precious grain will be lost.

“Who would not be willing to go into the market places and the homes of affluence and bid men to the wedding; but how about going into the highways and hedges and compelling men to come in?”

“Doubtless you would like to be Mary, sitting at the feet of Jesus and listening to his voice, and so would others too like that better part; but somebody must be Martha, or the Master will want for supper. There was one John that saw his Lord transfigured, and who lay upon his bosom. There was another John who thought it would be too great an honor for him to loose his shoe-latchet, and whose resting-place was the dungeon floor of the prison. Who would not choose to be the first John? And yet there was need that somebody should take the place of the other John.

“I wonder if angels ask for ‘special objects.’ I wonder if they all want to be sent as ministering spirits only to those little girls who shall be heirs of salvation, and the theological pupils, and the native teachers. If they do, I am sorry for the rest. I wonder if they want to bear the everlasting gospel only to Syria, and Persia, and India. If so, alas for Africa and China!

“A young man offered himself to a Mission Board, to go as a missionary, and was asked where he wanted to go. He replied, ‘Send me to some field where no one else wants to go! Give me work that nobody else wants to do!’ Some home-workers are wanted of the same spirit.

“If you hear of any mission bands or Sabbath-schools asking for work, won’t you tell them the Master wants some volunteers to become gleaners, some messengers to go into highways and hedges, a few Marthas, shoe-latchet-loosers, doorkeepers for the Lord’s house?”

“Tell them, we have money enough to buy the lamps with which to go forth against Midian. We want money for the pitchers to hold them, which, even before the battle commences, must be broken and thrown away. Tell them we want money for the scaffolding of the heavenly temple, that will be cast aside as the work progresses, and, perchance, will be in naught remembered or accounted here.

And tell them, if men prize not their labors the Lord surely will.”

BIBLIOGRAPHICAL.

Twelve Months in Madagascar. By JOSEPH MULLENS, D. D., Foreign Secretary of the London Missionary Society. 12mo, pp. 334. New York, Carter & Brothers. 1875.

The work here offered to the public, gives the personal observations of Dr. Mullens, the Foreign Secretary of the London Missionary Society, during his recent visit to Madagascar. The principal facts attending the marvelous work of grace in that island, the turning of the people by thousands and tens of thousands from their idolatry to Christianity, which to multitudes was as yet only a name for a better faith, are well known to the readers of the Herald. The work suddenly outgrew all proportions, and exceeded the utmost ability of the missionary force in the field properly to care for it, and to lead the eager multitudes to just conceptions of the nature and true spirit of the gospel. The dangers thus arising could not but excite great anxiety among the friends of missions, and led at once to a large reinforcement of the missionaries in charge, and to the deputation from England, to prepare the way for such further aid as might be necessary after a careful personal inspection of the country and the necessities of the ease.

The deputation found abundant evidence of the great change that had been wrought. Though much is still lacking to perfect the Christian character and the civilization of the people, one cannot read without amazement of the church edifices and Christian congregations, even in remote districts never before visited by Europeans. In fact, the churches seemed everywhere to constitute a marked feature in the landscape, as from some mountain spur a view was taken of the surrounding country. Education, too, was found to be making rapid progress, and to be specially encouraged by an enlightened government.

Much of the volume is taken up in description of the geological character of the country. Not an old crater or protruding mass of gneiss, not a tree or

shrub, trailing vine or flower, but catches the eye of Dr. Mullens, and is noted with all the zest of a professed naturalist. The country is evidently an interesting one, and is destined soon to hold an important place in the history of mankind; and not the less so as marking the Divine blessing on the missionary enterprise.

Those who read only this volume will regret that fuller information is not given in reference to the work of the three other evangelical agencies in the island, and that so few statistics of any kind are given; and will be still more unwilling to excuse the American publishers for omitting the map which accompanies the English edition, and which is so necessary in order to an intelligent understanding of a large part of the work.

Twenty years among the Mexicans. A Narrative of Missionary Labor. By MELINDA RANKIN. 16mo, pp. 199. Cincinnati: Chase & Hall, Publishers. 1875.

AT the request of many friends, Miss Rankin has written out the story of her labors for the spiritual welfare of Mexico. The larger audience that may now be reached will not be less interested than those who have heard this story from her own lips. It hardly seems to belong to the present age, but rather to the old Puritan days, or the days of the Reformation. The early devotion to the enterprise, the untiring persistence through hardship, rebuffs of all sorts, perils by land, perils by sea, perils by her own countrymen, perils from the ignorant and fanatical populace, urged on by the craft of malignant priests; not to mention the weariness of long and painful journeys, health impaired by exhausting toils and cares — all is set forth here with the greatest simplicity, colored only by an enthusiasm that never faltered, and a faith strong enough to move mountains, disciplined by trial and encouraged by the most marked instances of the Divine favor and protection.

The various agencies — as the Bible and Tract Societies, the American and Foreign Christian Union, — that aided her in efforts, are duly recognized, as well as the individual agents, American and Mexican, whom she employed, or who

generously seconded her plans. As the more immediate results of the movements in which she took part or directed, are to be seen the flourishing Presbyterian Mission at Cos and Zacatecas, and the mission of the American Board, whose center is at Monterey. But the good result is the preparation made throughout Northern, and especially Northeastern Mexico to receive the gospel. Thousands of Bibles and testaments, and other religious books, have been put in circulation, and the prejudices of the people have been disarmed by personal acquaintance with the character and motives of those who are seeking to promote a purer faith.

It is but due to Miss Rankin, that the work thus begun should be vigorously prosecuted.

Lectures on Missions and Evangelism. By ANDREW SOMERVILLE, D. D., Ex-Foreign Mission Secretary of the United Presbyterian Church in Scotland. 12mo, pp. 383. Edinburgh, William Oliphant & Co. 1874.

DR. SOMERVILLE resigned his office as Secretary in 1868, after a service of twenty-three years, on account of advanced age; but was requested, by his Synod, to deliver a series of Lectures on Missions and Evangelism to students of the Theological Hall. These lectures have been published, and form a very instructive volume on the general subject of missions. Taken as a whole, they are incomparable. The references to Scripture, both the Old and New Testaments, are so frequent and apposite as to be delightfully instructive. Indeed we have never seen the missionary work so extensively and beautifully inwrought into Scripture language. The principles on which Dr. Somerville would have missions conducted, — except the government of mission churches, growing out of his Presbyterian training, — substantially accord with those of the American Board, and the London Missionary Society; and he makes very honorable references to these Societies.

THE MORNING STAR.

THE *Morning Star* sailed from Honolulu, for Micronesia, under command of Captain Colcord, on the 21st of June.

DEPARTURES.

MRS. JOSEPHINE L. COFFING, Miss Myra A. Proctor, Miss Mary G. Hollister, and Miss Ellen M. Pierce, all of the Central Turkey mission and returning to that field, and Miss Charlotte D. Spencer, from Benzonia, Michigan, who goes to join the same mission, sailed from New York August 7th, in the steamer *Egypt*, for Liverpool, on the way to Turkey.

Rev. Henry J. Bruce, wife, and chil-

dren, of the Mahratta mission, Rev. E. S. Hume and Mrs. Charlotte E. Hume, going to join the same mission, sailed from New York for Glasgow, in the *State of Pennsylvania*, August 11th, on the way to India. Mr. Hume is a son of the late Rev. R. W. Hume, of the Mahratta mission, and Mrs. Hume is a daughter of Rev. John E. Chandler, of the Madura mission.

DONATIONS FOR JAPAN TRAINING SCHOOL.

Boston, Mass. Rev. J. H. Means, D. D.	\$25 00	Golden, Colorado Territory, a friend,	1 00
Methuen, Mass. 1st Cong. Parish,	21 55		
Granby, Mass. Cong. ch. and so.	20 00		91 91
New Bedford, Mass. 1st Cong. ch. and so.	10 00	Previously acknowledged (see July Missionary Herald),	3,902 50
Bowen's Prairie, Iowa. Woman's Cent Soc'y, Cambridge, Mass. Arthur Wilkinson Dunning, earned by him, 2.23, collected, 13c.	10 00		\$3,994 41
Providence, R. I. A friend,	2 36		
	2 00		

DONATIONS RECEIVED IN JULY.

MAINE.			
Cumberland county.		Henniker, Cong. ch. and so.	86 50
Gorham, Cong. ch. and so.	11 50	Warner, Mrs. A. G. H. Eaton and others,	9 35—332 65
Lewiston, Three Friends,	35 00	Rockingham county.	
Portland, State st. Cong. ch. and so. m. c. 39.53; St. Lawrence st. Cong. ch. and so. 30.87; E. L. Snow, 148.32;	218 72	Atkinson, Cong. ch. and so.	5 00
Standish, Cong. ch. and so.	17 00—282 22	Hampton, Cong. ch. and so.	30 00
Hancock county.		North Hampton, Cong. ch. and so.	11 80
Bucksport, Elm st. Cong. ch. and so,	50 00	Raymond, Mrs. J. T. Dudley,	4 00—50 80
Kennebec county.		Sullivan co. Aux. Soc. N. W. Goddard, Tr.	
Augusta, Mrs. John H. Ingraham,	10 00	Claremont, Cong. ch. and so.	4 50
Lincoln and Sagadahoc counties.		Newport, Dexter Dodge,	5 00—9 50
Bristol Mills, Harriet Drummond, Union Conf. of Churches.	1 00	—, a friend,	4 00
Hiram, Cong. ch. and so.	4 30	Legacies.—Raymond, Ezekiel Lane, by John W. Noyes,	749 83
North Waterford, S. H. Warren, in memory of Mrs. A. B. Warren,	5 00—9 30		325 00
Waldo county.			1,074 83
Belfast, 1st Cong. ch. and so.	20 00	VERMONT.	
York county.		Addison county. Amos Wilcox, Tr.	
Biddeford, 2d Cong. ch. and so.	13 91	Bristol, HORACE PRIME, to constitute himself H. M.	100 00
Limerick, Cong. ch. and so.	9 00—22 91	Caledonia co. Conf. of Ch's. T. M. Howard, Tr.	
Poplar Lodge, J. C. Coudray,	25 00	Danville, Cong. ch. and so.	37 00
	420 43	St. Johnsbury, North Cong. ch. and so. 176.95; Franklin Fairbanks, 500;	676 95—713 95
NEW HAMPSHIRE.		Chittenden county.	
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		Burlington, 1st Cong. ch. and so. 173.14, m. c. 28.51; James D. Duncan, with previous dona., to constitute CHARLES H. P. DUNCAN, H. M., 40;	241 65
Nelson, Cong. ch. and so.	11 00	Lamoille county.	
Rindge, Cong. ch. and so.	7 20	Marshfield, Cong. ch. and so.	27 50
Westmoreland, Cong. ch. and so.	35 53—53 73	Orange county.	
Grafton county.		Bradford, Cong. ch. and so.	50 54
Barnstead, Cong. ch. and so.	5 00	Chelsea, Cong. ch. and so.	49 23
Hanover, Cong. ch. and so.	32 10	Newbury, Cong. ch. and so.	27 35
Hanover Centre, Cong. ch. and so.	6 00	Thetford, Cong. ch. and so. 44.55; Rev. C. F. Morse, 10;	54 55—181 67
Wentworth, "The Widow's Mite,"	1 00	Orleans county.	
West Lebanon, Cong. ch. and so.	50 00—94 10	Brownington, Cong. ch. and so.	17 40
Hillsboro co. Conf. of Ch's. George Swain, Tr.		Greensboro, M. G. Marshall,	1 00
Amherst, "B."	100 00	North Craftsbury, Cong. ch. and so.	40 00—58 40
Hancock, Cong. ch. and so.	25 00	Rutland co. James Barrett, Agent.	
Litchfield, Presb. Church,	19 25	Benson, Cong. ch. and so.	12 00
Nashua, 1st Cong. ch. and so.	29 50	Pittsford, M. P. Humphrey,	5 00—17 00
New Ipswich, Cong. ch. and so. m. c.	6 00	Washington county, Aux. Soc. G. W. Scott, Tr.	
Pelham, Mrs. H. C. Wyman,	25 00—205 05	Barre, Josiah Wood,	10 00
Merrimac co. Aux. Society,			
Concord, South Cong. ch. and so., to const. Mrs. CLARA D. BERRY and Mrs. ISABELLA M. BLAKE, H. M., 211.20; West Cong. ch. and so. 15.60; a friend, 10;	236 80		

Windham co. Aux. Soc. C. F. Thompson, Tr.			Hampden county, Aux. Soc. Charles Marsh, Tr.		
Bellows Falls, Two Friends, to const.			Chicopee, 2d Cong. ch. and so.	56 98	
CHARLES W. OSGOOD, II. M.	100 00		Holyoke, 2d Cong. ch. and so.	123 82	
Grafton, Mrs. S. B. Pettengill,	4 00—104 00		Longmeadow, Ladies' Benev. Soc'y,	60 80	
Windsor co. Aux. Soc. Rev. C. B. Drake and J. Steele, Tr's.			Monson, Cong. ch. and so. (of wh. 100 from E. F. Morris), 300, m. c. 9.57; Rev. D. N. Coburn, 10;		
Bethel, Cong. ch. and so.	5 45		Charles Carpenter, 5; Joseph Carpenter, 5;	329 57	
Hartford, Cong. ch. and so.	66 80		Palmer, 2d Cong. ch. and so.	7 45	
Hartland, Cong. ch. and so.	12 00		Springfield, 1st Cong. ch. and so.		
Woodstock, 1st Cong. ch. and so.	16 22—99 97		82.78; a friend, 5;	87 78	
	1,564 14		Westfield, 1st Cong. ch. and so.	16 00—681 85	
Legacies. — Sutton, Mrs. Lucinda B. Hyde, Interest on Note, add'l,	72 00		Hampshire county, Aux. Soc. S. E. Bridgman, Tr.		
	1,626 14		Amherst, 2d Cong. ch. and so. 22.08; Prof. E. S. Snell, 10; L. S. Nash, 5;	37 08	
MASSACHUSETTS.			Chesterfield, Cong. ch. and so.	12 00	
Barnstable county.			Florence, " Birthday-offering,"	500 00	
Falmouth, a friend,	10 00		Hadley, Russell church m. c.	25 42	
Iyannis, Cong. ch. and so.	2 00—12 00		Hatfield, Cong. ch. and so.	75 22	
Berkshire county.			Northampton, 1st Cong. ch. and so. 362.18, m. c. 21.64; Edwards ch. 129.87; Nathan Sears, 25; Miss F. Williams, 2;	540 69]	
Lenox, Mrs. Laura Blossom, 10; Mrs. Amanda Washburn, 10; Mrs. Emily Washburn, 10;	30 00		South Hadley, Mrs. Mary A. Hooker,	3 00	
Stockbridge, Cong. ch. and so. 135.42, m. c. 44.15;	179 57		Worthington, Mrs. John Adams,	10 00—1,203 41	
Williamstown, 1st Cong. ch. and so. 131.30; Williams College, 118.25;	249 55		Middlesex county.		
West Stockbridge, Village ch. and so.	13 03—472 15		Ashland, a friend,	1 90	
Bristol county.			Cambridge, Shepard Cong. ch. and so. m. c.	50 00	
Raynham, a friend,	5 00		Cambridgeport, Prospect st. Cong. ch. and so. 170.50; Chapel ch. and so. 25;	195 50	
Taunton, Trin. Cong. ch. and so., in part, 200; James Utley, to constitute CHARLES H. FIELD, II. M., 100;	300 00—305 00		East Cambridge, Evan. Cong. ch. and so.	54 00	
Brookfield Asso'n. William Hyde, Tr. North Brookfield, 1st Cong. ch. and so.	100 00		Everett, Cong. ch. and so.	13 00	
Southbridge, S. M. Lane,	100 00—200 00		Frammingham, Plymouth ch. and so.	410 00	
Essex county.			Lowell, 1st Cong. ch. and so. 225; Abel Whitney, 20;	245 00	
Andover, Free Church, add'l, 40.45; Chapel Church, add'l, 9; Peter Smith, 500;	549 45		Melrose, Ortho. Cong. ch. and so.	51 02	
Lawrence, Lawrence st. ch., a friend,	10 00		Newton Centre, "A."	98 54	
Methuen, 1st Cong. ch. and so. m. c.	51 08—610 53		Newton Highlands, Cong. ch. and so.	6 11	
Essex co. North.			North Reading, Cong. ch. and so.	15 00	
Georgetown, A. B. Jackman,	1 90		Somerville, Broadway ch. and so., to const. THOMAS SAMSON, II. M., 100; Franklin st. ch. and so. m. c. 15; Prospect Hill, Cong. ch. and so. 7;	122 00	
Groveland, Cong. ch. and so., semi-annual,	10 57		Southboro, Pilgrim Evan. ch. and so. m. c.	18 15	
Haverhill, North Cong. ch. and so., to const. CHARLES COFFIN, E. G. FROTHINGHAM, JR., THOMAS MICHILL, THEODORE NOYES, FREDERICK D. BROOKS, II. M.	517 59		West Somerville, Cong. ch. and so. m. c.	7 52	
Ipswich, "A thank-offering from a member of the South Church,"	10 00		Wilmington, Cong. ch. and so. m. c.	20 72—1,807 56	
Newbury, 1st Cong. ch. and so.	77 00		Middlesex Union.		
Newburyport, Whitefield Cong. ch. and so. 111.46; Prospect st. ch. and so. 90.85; Belleville Cong. ch. and so. 50;	252 31		Fitchburg, Calv. Cong. ch. and so. m. c.	17 63	
West Newbury, 1st Cong. ch. and so.	10 00—879 87		Groton, J. H. Goddard, to const. ROBERT G. SHEDD, II. M.	100 00	
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.			Lancaster, Cong. ch. and so.	85 88	
Beverly, Dane st. ch. and so. m. c. 176.67; F. W. Choate, 25;	201 67		Littleton, Cong. ch. and so. 75; Otis Manning, 25;	100 00	
Boxford, Cong. ch. and so.	41 66		Shirley, Ortho. Cong. ch. and so.	34 00	
Danvers, 1st Cong. ch. and so., in part, to const. GEORGE TAPLEY, II. M.	100 00		Townsend, Cong. ch. and so.	21 75—309 26	
Gloucester, Evan. Cong. ch. and so., in part,	247 39		Norfolk county.		
Lanesville, Cong. ch. and so.	5 72		Brookline, Harvard ch. and so., add'l, to constitute Rev. REUBEN THOMAS, II. M.	150 00	
Lynn, Central ch. and so. 54.73; North Cong. ch. and so. m. c. 12.25; A. C. Cobb, 5;	71 93		Canton, Elijah A. Morse,	700 00	
Peabody, Cong. ch. and so. 451.93, m. c. 52.36, to const. Mrs. MARTHA A. NEEDHAM, II. M.; South Cong. ch. and so., add'l, 2.50;	506 79—1,175 21		Foxboro, Cong. ch. and so.	97 15	
Franklin co. Aux. Soc. William F. Root, Tr.			Franklin, Cong. ch. and so.	24 44	
Charlmont, Cong. ch. and so.	5 00		Holbrook, Winthrop Cong. ch. and so., Gents' coll. 133.85; Ladies' coll. 46.85; m. c. 144.45; Yearly bequest of E. N. II. 200; Mrs. C. S. Holbrook, to const. EDWARD WYMAN WELLMAN, II. M., 100;	630 15	
East Hawley, a friend,	2 00		Norwood, 1st Cong. ch. and so.	70 09	
Shelburne, Cong. ch. and so.	41 89		Quincy, Cong. ch. and so. 53.39; B. C. II. 500;	553 39	
Shelburne Falls, E. Maynard,	40 00		Sharon, Cong. ch. and so.	50 00	
South Deerfield, Cong. ch. and so.	80 50		Stoughton, Cong. ch. and so.	15 00	
Wately, Cong. ch. and so.	82 00—201 39		South Braintree, Cong. ch. and so.	13 00	
			Weymouth, 1st Cong. ch. and so.	82 75	
			Wrentham, Cong. ch. and so. 44;		
			Cynthia Hawes, 10;	54 00—2,439 97	

Old Colony Auxillary.			Greenwich, A friend, 2d Cong. ch. and so.	100 00
Lakeville, Cong. ch. and so.	33 71		Ridgebury, Cong. ch. and so.	30 00
Plymouth county.			Stamford, Pres. ch. 4 th ; Cong. ch. and so. to const. with prev. dona.	
Campello, a friend,	20 00		CHARLES N. OLMSTEAD, NELSON SCOFIELD, and SAMUEL ROBERTS, II. M., 113.90;	513 90—677 90
Middleborough, Central Cong. ch. and so., to const. Mrs. CORRELLA DEXTER, II. M., 170.62; 1st Cong. ch. and so. 30.80; M. H. Swift, 6;	207 42		Hartford county. E. W. Parsons, Tr.	
North Middleborough, Cong. ch. and so.	62 60		Berlin, 2d Cong. ch. and so.	15 00
South Abington, Cong. ch. and so.	23 65—313 67		Collinsville, Cong. ch. and so.	9 11
Suffolk county.			Eufield, "Au interested friend," 2;	
Boston, Park st. ch. 1,548, ditto m. c. 4.73; Union ch. 1,042 82 (of wh. 1,000 to const. ARTHUR WILKINSON, ARTHUR W. JONES, ARTHUR W. BRICK, ARTHUR W. SAWYER, ARTHUR W. D. STRONG, ARTHUR CONOVER, EDGAR CECIL MELLEDEGE, EDWARD APHORPE ABBOTT, MAURICE WILKINSON, II. M.; Walnut Avenue ch. 608.71; Winthrop ch. (Charlestown), 564; Old South ch. 500; 2d ch. (Dorchester), 320; Eliot ch. 130; Phillips ch. 100; Berkeley st. ch. 100; Village ch. (Dorchester), 88 03; Central ch. 50, ditto m. c. 9.90; Central ch. (Jamaica Plain), 35.71; Chambers st. Chapel, 30.76; South Evan. (West Roxbury) 25; Highland ch. 21.47; Vine st. ch. m. c. 20, ditto Mr. Fisher, 5; Salem and Mariners ch., a friend, 6; Shawmut ch., Miss R. I. Gilman, 6; a friend, for the debt, 150; Mrs. II. 50; J. M. II. 25; a friend, 10; a friend, 5; West Roxbury, 5; S. B. I.; 6,501 13			Two friends, 2;	4 00
Chelsea, Central Cong. ch. and so. 84.03; 1st Cong. ch., a deceased friend, "her all," 16;	50 08—5,551 21		Glastonbury, 1st Cong. ch. and so. 155 40; friends of missions, 500;	655 40
Worcester co. North.			Granby, 1st Cong. ch. and so.	10 72
Ashburnham, G. F. Stevens, Petersham, Cong. ch. and so.	12 00 22 57—34 57		Hartford, R. Mather, 1000; "A friend not in need of recreation away from home," 50; Mrs. Jane R. Jones, 10;	1,060 00
Worcester co. Central Ass'n. E. H. Sanford, Tr.			Poquonnock, Cong. ch. and so.	24 40
Oxford, 1st Cong. ch. and so.	30 78		South Windsor, A friend,	5 00
Worcester, Central ch. m. c. 209.06; Union ch. m. c. 165.24; Piedmont ch. m. c. 60; Old South Cong. ch. and so., add'l, 20;	384 30—415 08		Unionville, Cong. ch. and so.	40 00—1,823 63
Worcester co. South Conf. of Ch's. William R. Hill, Tr.			Litchfield county. G. C. Woodruff, Tr.	
Northbridge Centre, "A thank-offering to the Lord for father's return from Micronesia," Lydia J. Doane, Edward W. Doane,	2 08		Canaan, 1st Cong. ch. and so.	18 65
Upton, 1st Cong. ch. and so.	19 00—21 08		Colebrook, Cong. ch. and so.	43 50
—, a friend,	500 00		New Milford, Mrs. C. N. Hine, 5;	10 00
—, a friend, no debt,	50 00		James Hine, 5;	10 00
—, "A friend,"	20 00		Terryville, Cong. ch. and so.	153 51
	16,736 52		Thomaston, Cong. ch. and so.	29 21
Legacies. — Newburyport, Josiah L. Hale, by Josiah L. Hale, Ex'r.	500 00		Winchester, Cong. ch. and so.	17 20
Northampton, J. P. Williston, by A. L. Williston, Ex'r,	1,056 00		Woodbury, Mrs. C. P. Churchill,	5 00—277 07
Spencer, Edward Prouty, by Lucy Prouty, Ex'r,	1,000 00—2,556 00		Middlesex county. E. C. Hungerford, Tr.	
	19,292 52		Centerbrook, 2d Cong. ch. and so.	32 50
RIHODE ISLAND.			Deep River, George Spencer,	20 00
Bristol, Cong. ch. and so.	885 00		Durham, South Cong. ch. and so.	10 00
Central Falls, Cong. ch. and so.	143 61		Middletown, 1st Cong. ch. and so. 18; J. F. Huber, for Madura, 1;	19 00
Newport, United Cong. ch. and so. 82.88, m. c. 41.59; H. B. TOMPKINS, to constitute himself II. M., 100;	224 47		Old Saybrook, Cong. ch. and so. 13, m. c. 8;	21 00—102 50
Pawtucket, "A family thank-offering," to const. JOHNSON MORTON, II. M.	100 00		New Haven county. F. T. Jarman, Agent.	
Providence, Beneficent Cong. ch. and so. 230; Elmwood Cong. ch. and so. 70; Miss Anna B. Russell, 10; a friend, 10;	320 00—1,672 98		Birmingham, Cong. ch. and so. m. c. 38 41	38 41
			Fair Haven, 2d Cong. ch. and so., with prev. dona. to const. Lucius Rowe, II. M.	50 00
CONNECTICUT.			Madison, Cong. ch. and so. 117.25; m. c. 14.87;	132 12
Fairfield county.			Naugatuck, Cong. ch. and so.	175 00
Darien, John H. Whitney,	9 00		New Haven, Yale College church, 482.61; 3d Cong. ch. and so. 201.68; College St. Cong. ch. and so. 46.04; North Cong. ch. and so. m. c. 3.50;	733 83
Fairfield, Eliza A. Lyon,	25 00		North Guilford, Cong. ch. and so.	28 00
			Waterbury, "Connecticut."	100 00
			West Meriden, Saxton B. Little, to const. CHARLES L. LITTLE, II. M.	100 00—1,357 36
			New London county. C. Butler and L. A. Hyde, Trs.	
			Ledyard, John T. Leach,	1 00
			New London, 1st Cong. ch. and so. 1,844 50—1,845 50	1,844 50—1,845 50
			Tolland county. E. C. Chapman, Tr.	
			Mausfield, Cong. ch. and so.	23 52
			North Coventry, Betsey T. Preston,	30 00
			Rockville, 2d Cong. ch. and so., to const. S. TRACY NOBLE, II. M. 116.36; 1st Cong. ch. and so. m. c. 33.57;	148 93 42 48
			Somersville, Cong. ch. and so.	42 48
			Vernon, Cong. ch. and so. m. c.	12 00—256 98
			Windham county.	
			Woodstock, 1st Cong. ch. and so.	49 00 16 00
				6,405 89
			Legacies. — Morris, Asa Burgess, by Geo. C. Woodruff,	504 08
			Woodbury, R. J. Allen, by G. B. Lewis, Ex'r, in part,	1,250 00—1,754 05
				8,159 97
			NEW YORK.	
			Adams, Mrs. D. R. S. G.	2 00
			Binghamton, Cong. ch. and so. 137; m. c. 69.48, to const. Mrs. MARY B. HOLMES and Miss HELEN J. KINNEY, II. M.	206 48

Brooklyn, Ch. of the Pilgrims, A. Baxter, 500; Clinton Ave. Ch., J. Dav-enport, 100, and R. S. Roberts, 100; 700 00	11.08; Philo Carpenter, 100; "H." 10;	680 61
Buffalo, A friend, 10 00	Dean's Corners, R. Osgood,	5 00
Delhi, Miss Z. Dennis, 10 00	Elgin, C. W. Wilder,	5 00
Elma, Mrs. E. S. A. Bancroft, 1 00	Galva, Cong. ch. and so.	28 00
Franklin, Cong. ch. and so.	Galesburg, A lady friend, 8; W. Hitchcock, 1;	4 00
Jewett, A friend, 10 00	Highland, Louis Valliet,	4 00
Junius, Rev. Alvin Cooper,	New Berlin, Cong. ch. and so.	12 00
Keeseeville, Pres. ch.	Oak Park, Cong. ch. and so.	36 10
Lumberland, Cong. ch. and so.	Rockford, 1st Cong. ch. and so. 35.70;	
Miller's Place, Cong. ch. and so.	"A family thank-offering," 4;	30 70
New York, A friend, 100; J. S. McClure, 5;	Shirland, Cong. ch. and so.	13 50
105 00	South Chicago, Cong. ch. and so.	5 55
Oswego, Cong. ch., P. Burnham, 1; W. A. Rundell, 5;	Toulon, Cong. ch. and so.	38 50
6 00	Winetka, Cong. ch. and so.	3 00—989 96
Palmyra, George G. Jessup,		
3 00	MICHIGAN.	
Parishville, Mrs. G. A. Flower,	Armada, George A. True,	1 10
3 00	Detroit, 1st Cong. ch. and so.	555 13
Perry Centre, S. R. and M. A. Barber,	Jackson, 1st Cong. ch. "A centennial gift," from a lady,	25 00
4 00	Leland, Rev. George Thompson, "A thank-offering,"	1 00
Poughkeepsie, Mrs. David Hale,	Port Huron, Cong. ch. and so.	63 54
10 00	Richland, Pres. ch.	3 50
Pulaski, Mrs. Chester Dodge,	Traverse City, Cong. ch. and so.	12 00
2 00	Walker, Rev. G. A. Pollard,	3 00
Rome, John B. Jervis,	Wayne, A widow,	10 00—674 27
25 00		
Saugerties, Rev. Joseph Danielson,	MISSOURI.	
15 00	Bevier, Welsh Cong. ch. and so.	7 40
Schenectady, A friend,	Ironton, J. Markham,	2 50—9 90
5 00		
Sherburne, William Newton, to const. Miss JESSIE I. BUELL, H. M.		
100 00	MINNESOTA.	
Sinclairville, 1st Cong. ch. and so.	Excelsior, Cong. ch. and so.	9 00
7 60	Faribault, John Steyner,	5 00
Walton, A friend, to const. Rev. HENRY M. LADD and Rev. JACOB R. SHIP-HERD, H. M.	Lake City, Cong. ch. and so.	68 30
100 00	Minneapolis, Plymouth Cong. ch. and so. 10.02; 2d Cong. ch. and so. 5.43; [Acknowledgement in June Herald from 2d ch. should have read 6.50.]	15 45
8 00	Winona, 1st Cong. ch. and so.	23 07—120 82
Warsaw, Mrs. Anna V. S. Fisher, "A widow's tithe,"		
25 00	IOWA.	
"A very happy uan,"	Bellevue, Ladies' Miss. Soc. of Cong. ch.	5 10
36 00—1,513 71	Chester, Cong. ch. and so.	32 85
	Council Bluffs, Cong. ch. and so.	11 50
Legacies.—Barre, Seth C. Briggs, by Floyd Starr, Ex'r,	Davenport, Edwards ch. m. c.	15 40
25 00	Eddyville, Cong. ch. and so.	9 05
1,538 71	Glenwood, Rev. L. S. Williams,	5 00
	Grinnell, Harry Bliss,	10 00
	Hampton, Woman's Cent Society of Cong. ch.	5 00
	Marshalltown, 1st Cong. ch. and so.	6 75
	Maquoketa, Mrs. C. L. McCloy,	5 00
	Osceola, Stephen Baird,	10 00
	Tipton, Cong. ch. and so.	15 55—131 20
	WISCONSIN.	
	Ashippun, Cong. ch., a friend,	5 00
	Delavan, Cong. ch. and so.	20 24
	Menasha, A friend,	50 00
	Potosi, Pres. ch.	23 91
	Salem, William Munson,	50 00
	Union Grove, Cong. ch. and so.	48 25—197 40
	TEXAS.	
	San Antonio, S. M. N.	5 00
	NEBRASKA.	
	Weeping Water, 1st Cong. ch. and so.	10 75
	CALIFORNIA.	
	Oakland, 1st Cong. ch. and so. 100.76; S. Richards, to const. Rev. ASA FARWELL, H. M., 200;	300 76
	San Francisco, 2d Cong. ch. and so.	28 25—329 01
	DAKOTA TERRITORY.	
	Dakota Mission, Good Will ch. 6.44; Buffalo Lake ch. 1.90; Fort Wadsworth ch. 1;	9 34
	CANADA.	
	Province of Quebec.	
	Sherbrooke, S. A. Hurd,	5 00
	FOREIGN LANDS AND MISSIONARY STATIONS.	
	England, London, Miss S. L. Ropes (of wh. 80 for Japan), 60; Miss E. H. Ropes, 20;	80 00
	Prussia, Bonn. Prof. Theodore Christlieb,	3 43

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS FOR THE
INTERIOR.

Mrs. Francis Bradley, Evanston, Illinois,
Treasurer. 3,460 38

MISSION SCHOOL ENTERPRISE.

MAINE. — Biddeford, Pavilion s. s. 1.38; Dexter, Cong. s. s. 3.50; Kittery Point, Cong. s. s. 4.08; Turner, Cong. s. s. 6.36; twelve children, 1.44;	16 76
NEW HAMPSHIRE. — Bedford, Presb. s. s., for a scholar in Eastern Turkey, 50; East Alstead, Cong. s. s. 10; New Castle, Cong. s. s., for school in Satara, India, 5; Pelham, E. W. Tyler, 20; Tamworth, "For my lost boy," 2;	87 00
VERMONT. — East Berkshire, Cong. s. s. 5; East Hardwick, Cong. s. s. 50; Lyndonville, Cong. s. s. 10; Newbury, Cong. s. s. 24.01; Rutland, J. M. Haven's class in Cong. s. s. 9.68;	98 69
MASSACHUSETTS. — Andover, Teachers and Pupils of Abbott Academy, for Miss Farnham's school, Bardsag, Western Turkey, 60; Miss Patrick's girls' school at Erzroom, 30; Oodooville Female Seminary, Ceylon, 60; girls' school in Madura, 27.10; Colporter under Rev. I. Pierson, North China, 30; Boston, Vine st. s. s., for Madura, with previous dona., to const. Mrs. DORA ELIZABETH WOODSUM, H. M., 25; Wide Awake Mission Band, Jamaica Plain, for Madura, 18; Danvers, Infant Class, Maple st. s. s., for school in charge of Rev. J. Tyler, South Africa, 4.20; Shelburne, 1st Cong. s. s. 7.50;	261 90
NEW YORK. — Amsterdam, Presb. ch., Ladies' Miss'y Asso'n, 107.70; Presb. s. s., Infant Class, for North China, 25; Brooklyn, Armstrong Juvenile Miss'y Soc'y, for Miss West's outfit, 23; School at Kaigan, 41.67; School at Batticcotta, 41.67; Churchville Cong. s. s., for a native teacher at Erzroom, 10; Deposit, 1st Presb. s. s., for support of a teacher, 43; Fayetteville, Presb. s. s., towards support of student at Ceylon, 25; Miller's Place, Cong. s. s. 6.10;	328 14
ILLINOIS. — Chicago, a s. s. class, for pupil in Rev. D. Z. Sheffield's school, China, 20; Granville, Cong. s. s. 25.15; Roseville, Cong. s. s., for student preacher, "Golden Rock," Foochow, China, 20;	65 15
KANSAS. — Leavenworth, 1st Cong. s. s. 20 00	20 00
MISSOURI. — La Grange, Salem, s. s. 1 50	1 50
INDIANA. — Indianapolis, Plymouth Cong. s. s. 15 70	15 70

=\$94 84

Donations received in July, \$87,130 90
Legacies, " " " " 4,794 50

=\$41,925 40

Total, from Sept. 1st, 1874, to
July 31st, 1875, \$351,641 03

FOR WORK IN NOMINALLY CHRISTIAN LANDS.

NEW HAMPSHIRE.	
Henniker, Cong. ch. and so.	21 25
Rindge, Cong. ch. and so.	1 80—23 05
VERMONT.	
Benson, a friend,	2 00
Burlington, James D. Duncan,	25 00
Graby, L. W.	4 00
Manchester, Cong. ch. and so.	44 04
St. Johnsbury, North Cong. ch. and so.	60 66
Thetford, Rev. C. F. Morse,	5 00—140 70
MASSACHUSETTS.	
Andover, Chapel church, add'l,	2 00
Amesbury and Salisbury, Union Evan. ch. and so.	24 25

Boston, Brighton Cong. ch. and so.	85.62; Eliot Cong. ch. and so. 15;
Union ch. 11.64;	112 26
Cambridge, S. B. D.	2 00
Charlemon, 1st Cong. ch. and so.	6 00
Fairhaven, 1st Cong. ch. and so.	15 25
Falmouth, a friend,	2 00
Framingham, Plymouth ch. and so.	60 00
Franklin, Cong. ch. and so.	18 05
Groveland, Cong. ch. and so.	6 50
Haverhill, North Cong. ch. and so.	33 00
Holliston, Cong. ch. and so.	86 33
Hyde Park, 1st Cong. ch. and so.	46 85
Lawrence, Lawrence st ch. and so., add'l,	50 00
Marlborough, Union ch. 50; Mrs. S. L. Gridley, 5;	55 00
Millbury, 1st Cong. ch. and so.	44 90
Monson, A. W. Porter,	50 00
Newton Highlands, Cong. ch. and so.	14 50
Northampton, Florence Cong. ch. and so.	112 28
Oxford, 1st Cong. ch. and so.	22 00
Saugus Centre, Cong. ch. and so.	15 55
Shirley, Ortho. Cong. ch. and so.	8 50
South Deerfield, Cong. ch. and so.	43 50
South Hadley Falls, 1st Cong. ch. and so.	55 50
South Weymouth, Union Cong. ch. and so.	15 00
Springfield, 1st Cong. ch. and so.	9.20; C. M. 1,000; M. C. 1,000;
Sutton, Cong. ch. and so.	35 00
West Springfield, 1st Cong. ch. and so.	12 00
Yarmouth, 1st Cong. ch. and so.	30 00—2,937 45

RHODE ISLAND.

Providence, Beneficent Cong. ch. and so. 60 00

CONNECTICUT.

Berlin, 2d Cong. ch. and so.	5 00
Greenwich, 2d Cong. ch. and so.	135 45
New Haven, 1st Cong. ch. and so.	99 35
Poquonnock, Cong. ch. and so.	6 00
Putnam, Thomas M. Boss,	25 00
Rockville, 1st Cong. ch. and so.	18 32
Stamford, Presb. church,	200 00
Watertown, Cong. ch. and so.	21 61
Winchester, Cong. ch. and so.	5 00—515 73

NEW YORK.

Franklin, Cong. ch. and so.	11 00
Moira, Cong. ch. and so.	15 00
New York, a friend,	100 00
Saugerties, Rev. Joseph Danielson,	5 00
Sherburne, Mrs. William Newton,	10 00
Suffolk county, Friends,	10 00
Utica, Plato T. Jones,	3 50—154 50

OHIO.

Marietta, Cong. ch. and so.	35 50
Oberlin, 2d Cong. ch. and so.	24 60
Palmyra, Welsh Cong. ch. and so., for Mexico,	9 00
Paris, Welsh Cong. ch. and so. 22.10;	
Rev. Daniel W. Hughes, 3;	25 10
Tallmadge, Welsh Cong. ch. and so., for West Mexico,	7 10
West Farmington, "A friend of Missions,"	2 00—103 80

DISTRICT OF COLUMBIA.

Georgetown, Ralph Dunning, 20 00

ILLINOIS.

Chicago, New England Cong. ch. and so. 18.45; C. G. II. 500;	513 45
Farmington, Cong. ch. and so.	35 70—554 15
European Turkey, Banskó church, for Mexico,	7 72
Received in July,	\$4,516 60

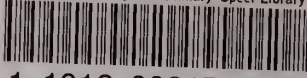
Total for Nominally Christian Lands, from Sept. 1st, 1874, to July 31st, 1875, \$23,855 19

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